STUDIES IN THE INNER LIFE OF JESUS

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LONDON: HODDER AND STOUGHTON

STUDIES IN THE INNER LIFE OF JESUS

By
ALFRED E. GARVIE
M.A. (Oxon), D.D. (Glas.)
PRINCIPAL OF NEW COLLEGE, LONDON

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PREFACE

It is more than twenty years since the writer —then engaged in business, and dividing his leisure between study and Christian work in the slums and "mean streets" of Glasgow—prepared, with such resources of knowledge and insight as he could then command, a series of studies, eight in number, of the inner life of Jesus. Although these were not intended for publication, and written only to satisfy his dominant desire for self-expression on this theme, it must be confessed that a hope, however faint, was cherished by him that some day he might be fit to make such a venture. Amid the varied intellectual interests of his college course in Glasgow and Oxford this theme never lost any of its attraction; and as soon as that course was completed, he began the minute comparative study of the Gospels, which he had now learned was necessary as a preparation for this enterprise. During ten years' ministry in Macduff and Montrose he preached about one hundred sermons on texts from the Gospels bearing on this subject. Six years ago he felt he might venture on making a beginning, and in 1902 ten articles appeared in the *Expositor* under the title of this volume. His appointment to a professorship in London with the new claims it brought interrupted the continuous execution

of his purpose, but during four years ten studies more were prepared for the *Expositor*. The first of the series as introductory, and now replaced by the "Critical Introduction" and "Constructive Conclusion" has been omitted, and nineteen, thoroughly revised, appear in this volume. Five new studies have been added; three, the tenth, nineteenth, and twenty-first, to complete his original plan, and the other two, the first and the last, as expressing his conviction that the apostolic interpretation as well as the evangelic testimony must be taken into account in dealing with the Person of Jesus. His purpose at first was to exclude all critical, apologetic and dogmatic questions; but in view of the urgent importance of these to-day he has found this impossible, although only reluctantly has he turned aside from his main theme. In order that these questions might be more thoroughly dealt with, a "Critical Introduction" and a "Constructive Conclusion," consisting of the four lectures delivered at the Summer School of Theology in Cambridge, have been included, and this it is hoped will make the volume more useful.

The title indicates the purpose and the method of the book. It is the mind, heart, and will of Jesus as revealed in His words and works that the writer seeks to understand; enough is being written about the scenery, the upholstery and drapery of the life of Jesus; an exaggerated importance is attached to a knowledge of contemporary custom and costume; even the ideas and ideals of His environment, important as a knowledge of these is, do not explain Jesus. We

can know Him as He reveals Himself. There is an opinion current that it is irreverent for us to try and penetrate the mystery of the "inner life" of Jesus. This the writer does not at all share. Jesus is the revelation of God, and that revelation in its most essential features—this inner life—we are intended to know and understand. Theology cannot construct a doctrine of the Person of Christ without this insight, and piety needs this discernment for closest and tenderest communion. What is here written is written in profoundest reverence, and nothing should offend the most reverent reader.

The method is that of inquiry and suggestion rather than of discovery and affirmation. The writer does not offer himself as a teacher, but rather as a student, who asks his readers to share his quest for the truth about Jesus. He has avoided as far as he could expressing his conclusions with any undue confidence; he has not shrunk from conjectures where these might help in the discovery of the certainties. This may explain what some readers may blame in the volume. As regards the problem of the Fourth Gospel he has not reached intellectual satisfaction; in its relation to the Synoptics he still finds many unanswered questions. Should there appear inconsistencies in his treatment, he has preferred to run that risk rather than suppress any suggestions which might be helpful to other minds. As the Studies were prepared at intervals during six years, in which the problems were being constantly gone over in his reflections, it is possible that in spite of as careful revision as he could make, some differences

of judgment may be discovered. The arrangement of the volume has necessarily involved some repetition; the same utterances or incidents have been referred to in illustration of different aspects of the inner life of Jesus. To be content with references to other parts of the volume did not commend itself as a desirable course, as thereby the completeness of the treatment of each theme would have been sacrificed.

The writer desired to help his readers by supplying a detailed analysis of the contents, such as he provided in his volume on *The Ritschlian Theology*; but he found on closer examination that this volume, dealing as it does with sayings and doings of Jesus, and not offering a continuous argument, does not lend itself so well to this treatment. A full index of Scripture references, and another of writers quoted and subjects treated has been provided, and will, it is hoped, afford the guidance to the contents which is needed.

In sending forth these meditations of many years from the quiet haven of private study to the open sea of public discussion, the writer would in all reverence and sincerity address to Him who is their theme the prayer,

> Forgive them where they fail in truth;
> And in Thy wisdom make me wise.

WHITLEY BAY,
September 23, 1907

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is the close resemblance of the first three Gospels and their wide dissimilarity from the fourth Gospel. Because as regards contents and arrangement the first three Gospels are so very like one another they are generally described as *Synoptic ;* and the question of their relation to one another is called the *Synoptic Problem.*

An explanation which has been now generally abandoned is still maintained by the author of one of the most recent Lives of Christ (*The Days of His Flesh,* by the Rev. David Smith, M.A.).

" The oral tradition," he says, " emanated from the Apostles, being their testimony to the things which they had seen and heard. It was preserved and disseminated far and wide by the Catechisers ; and when the Evangelists composed their narratives, they simply reduced the oral tradition to writing, each adopting the version of it which was current in his locality. The First Gospel represents the tradition as it circulated in Judaea, and, though it was not written as it stands by Matthew, it was certainly derived from him and is stamped with his authority. The Second Gospel represents the tradition as it circulated in the Roman Church, and it has this connexion with Peter, that Mark was his companion and enjoyed the advantage of hearing his discourses. At the request of the believers at Rome, it is said, he wrote a short Gospel, and, when Peter heard it, he approved it and sanctioned the reading of it by the Church. The Third Gospel, composed by Luke, the physician of Antioch and the companion of Paul, represents the tradition as it circulated in Asia Minor and Achaia, and is pervaded by the spirit of the Apostle of the Gentiles. The Evangelists were not authors, but editors ; they reduced the oral tradition to writing, and therefore it

is that these books are entitled, not the Gospel *of*, but the Gospel *according* to Matthew, Mark, Luke" (pp. xiii–xiv).

To this view there are three main objections:

First, the assumption is not proved that the order of Catechists devoted themselves to so systematic instruction regarding the facts of the life of Christ, and that they were specially trained for this purpose. The analogy of the Rabbinic schools does not seem to be at all applicable to the Christian Churches.

Secondly, the variations in the Gospels seem to contradict what is taken for granted, namely, that the oral tradition was so stereotyped in form as to account fully for their resemblances.

Thirdly, if the Fourth Gospel preserves an apostolic tradition, then the tradition common to the Synoptists cannot claim to be central, the tradition of the collective apostolate.

Dr. P. Ewald in his book, *Das Hauptproblem der Evangehenfrage und der Weg su seiner Lösung*, has shown that a tradition like that embodied in the Fourth Gospel was found in apostolic circles in primitive times. A study of the Synoptics proves that the representation of the life of Jesus there given is incomplete, individual, local, and cannot be regarded as the official systematic testimony of the united Church.

2. In the passage just quoted in what is said about Matthew and Mark, the writer accepts the testimony of Papias and of Irenaeus to the authorship of the Gospels. This testimony is so important as to require quotation.

Eusebius quotes from *Papias* this statement:— "And John the presbyter also said this, Mark being the interpreter of Peter, whatsoever he recorded he wrote with great accuracy, but not, however, in the

order in which it was spoken or done by our Lord, for he neither heard nor followed our Lord, but, as before said, he was in company with Peter, who gave him such instruction as was necessary, but not to give a history of our Lord's discourses; whereupon Mark has not erred in anything, by writing some things as he has recorded them; for he was carefully attentive to one thing, not to pass by anything he heard, or to state anything falsely in these accounts." . . . " Matthew composed his history in the Hebrew dialect, and everyone translated it as he was able " (Eusebius' *Ecclesiastical History*, B. iii., c. 39).

Irenaeus' statement about the Holy Gospels is, according to Eusebius, the following:—" Matthew indeed produced his Gospel written among the Hebrews in their own dialect, whilst Peter and Paul proclaimed the Gospel and founded the Church at Rome. After the departure of these, Mark, the disciple and interpreter of Peter, also transmitted to us in writing what had been preached by Peter. And Luke, the companion of Paul, committed to writing the Gospel preached by him, i.e., Paul " (op. cit. B. v. c. 8).

The account of the origin of the Second Gospel given by *Clement of Alexandria* may be subjoined:—" When Peter had proclaimed the word publicly at Rome, and declared the Gospel under the influence of the Spirit; as there was a great number present, they requested Mark, who had followed him from afar, and remembered well what he had said, to reduce these things to writing, and after composing the Gospel he gave it to those who requested it of him. Which when Peter understood, he directly neither hindered nor encouraged it " (op. cit. B. vi., c. 14).

While modern thought cannot be altogether bound by these statements, this external evidence should be

taken into account as well as the internal in seeking a solution of the Synoptic problem.

3. As a common oral tradition does not seem to explain the relation of the Synoptic Gospels to one another, some scholars have looked for a solution in the direction which is suggested by the statements regarding the First Gospel, that it was first of all written in " the Hebrew dialect and everyone translated it as he was able." Variant translation offers the solution of the problem. The term " Hebrew dialect " (Ἑβραϊστί) may be used for either Aramaic or Hebrew.

Professor J. L. Marshall maintained that it means Aramaic here, as Jesus undoubtedly spoke Aramaic, and set himself the task " to prove the existence of an Aramaic Gospel embedded in our present Gospels, and to unveil its contents " (*The Expositor, Fourth Series*, vol. iii., p. 1) by " the linguistic method." This he applied only to " the parallel passages which agree in thoughts, but not in words," and endeavoured to show " that in many instances these verbal divergences are traceable to a variant translation of a common Aramaic original " (p. 113). Although he displayed great ingenuity in discovering the Aramaic words which are differently rendered by the Evangelists, yet his theory explained only some of the phenomena, and did not take account of all the facts.

A similar theory has been put forward by *Resch*. In his *Agrapha* he endeavoured to collect all the evangelical fragments not included in the Canon with a view to the reconstruction of the original Gospel implied in our Gospels. He differed from Marshall in insisting that this book was written in Hebrew and not Aramaic. He was not more successful, however, in the attempt to solve the problem of the Synoptics than Marshall.

4. The view that is now generally held by scholars is known as the *Two-Document hypothesis.* It is probable, if not proved, that the three Evangelists have in common, not an oral tradition, but a written document, or written documents, in Greek, as only thus can we explain the minute agreements in contents and arrangement. A comparison of the *First* and the *Third* Gospel proves that what is common to them both includes almost all that is contained in the *Second* Gospel. One fundamental document is represented then by *Mark's Gospel;* whether our Second Gospel is identical with this document is still a question in dispute. But when we have removed from the First and Third Gospels all that is common to them with the Second Gospel, there still remains a great deal of common matter, which seems to be derived from a second fundamental document which is usually called the *Logia.*

This internal analysis seems to be confirmed by external testimony, as the first fundamental document, whether it entirely corresponds with our Second Gospel or not, answers the description Papias gives of Mark's Gospel as notes of Peter's preaching, and the second agrees with what he says of the Hebrew Gospel of Matthew, although a Greek translation underlies our present Gospels, and not an Aramaic or Hebrew original. One section of the Third Gospel (ix. 51–xviii. 14) contains so much additional matter, not belonging to either of these sources, that it is conjectured that Luke had at command a third source also written; but this assumption is not so fully demonstrated as is the existence of these two literary sources of our Gospels.

5. The Gospel according to Mark closely corresponds, if it is not actually identical with, the earliest Gospel.

Papias' depreciation of this Gospel as not giving the words and deeds "in order" is undeserved. Because Luke in his preface claimed to write in order, and Mark's arrangement does not always agree with Luke's, Papias concluded that Mark cannot have intended to write "in order." He was wrong in his conclusion, as it is generally agreed that Mark more clearly than either of the other Synoptists exhibits the course of the ministry of Jesus.

"Here," says Holtzmann (*Hand-commentar zum Neuen Testament*, I, p. 7) "the subject narrated steps before our eyes in its simplest, most essentially historical fundamental forms." "This remark," he continues, "refers especially to the Person of Jesus, which is here still brought markedly nearer to us than in Matthew or Luke. To the searching eye there present themselves so many features showing greater care, painted with the earth-colours of temporal and local, yes, individual conditionateness that we can say: nowhere does it appear so recognizable what the man Jesus was."

The progress in Jesus' revelation of Himself, in the devotion He inspired in His disciples, and in the hostility He provoked in His opponents, is here exhibited step by step as in neither of the other Synoptic Gospels. Tradition connects Mark very closely with Peter, and the authority of the Apostle is generally claimed for the representation of the life and work of Jesus given by his companion and interpreter. But Harnack challenges this statement.

"It is hard to understand," he says, "why a Jerusalemite like Mark, whose mother's house formed a centre of the primitive community, and who knew the whole community, can have made the missionary preaching of Peter, and that exclusively, his basis.

That does not look like a trustworthy account, but as smuggled in with the aim of excusing the defects and gaps of his Gospel." He maintains on the contrary that " he put together what he could get hold of, and what served his purpose, to prove Jesus as the Christ out of His mighty deeds and words. If different strata of tradition lie beside and through one another, yet they serve the same purpose, and about that alone he was concerned. But all that stands here was current already before the year 70 (or, as others believe, soon after the year 70) " (*Lukas der Artzt*, pp. 113–114).

But there are two considerations which may be urged in support of the tradition :

(1) If we recognize that the account in Mark as in the other Synoptists, is not central and collective, but individual and local, it is improbable that it should reproduce the traditions current in the primitive community in Jerusalem, and probable that it gives us Peter's reminiscences, in so far as he reproduced them in missionary preaching.

(2) Why should not Peter's companion, even if he knew the tradition of the community in Jerusalem, have shown his reverence for him by thus perpetuating his preaching ?

6. While generally it is demonstrable that Matthew and Luke are dependent on Mark, yet there are a few instances in which they agree with one another, but differ from Mark, and appear to be more primitive than Mark. These instances are held by some scholars to justify the assumption that our present Second Gospel is not absolutely identical with the original Mark.

Johannes Weiss (*Theologische Rundschau*, 1901, p. 150) maintains that where Matthew and Luke are more condensed than Mark, the descriptive touches

in Mark are secondary, as the interest in details grows as the tradition develops. While the majority of the records of miracles are, he holds, old because the supernatural, pneumatic element is quite naïvely expressed; yet already in the story of the woman with an issue of blood (v. 25–34) he finds traces of "medical-rational" reflexion; and a still longer step is taken in the stories of the cure of the deaf and dumb man and of the blind man (vii. 31–37, viii. 22–26), in which "(1) popular medicinal means are introduced, and (2) attention is given to the gradual process of cure"—both proofs, in his opinion, that the material is secondary.

As regards the first point—the graphic style of Mark may reflect the testimony of an eye-witness, and the particular interests of Matthew and Luke may account for their omission of some of these descriptive touches. As regards the second point that Jesus used means and that the cure was gradual in some instances may be explicable by the special circumstances, and need not be suspected as proof of later elaboration of a simpler story.

It has been suggested that the apparently secondary features in Mark as compared with Matthew and Luke may be "not so much editorial as textual, that they did not mark any deliberate recension of the Gospel, but were only incidental to the process of copying" (Sanday in *Expositor, Fourth Series*, vol. iii, p. 191). Another suggestion is that when Luke departs from Mark and follows Matthew, it is because he had seen the latter Gospel, and had retained the wording of some passages in his memory.

Sir John Hawkins in his *Horae Synopticae* (pp. 174–175) has collected together all the places (twenty or twenty-one in all), "in which Matthew and Luke may

be said to agree against Mark," and "as to which he says it seems almost impossible that Matthew and Luke could have accidentally concurred in their additions to the narrative of Mark."

Professor Burkitt, after a very careful survey of all the passages which "afford the strongest evidence that can be found against the supposition that Matthew and Luke used our Mark much as it has come down to us," comes to the conclusion "that the evidence is extremely weak, and that we are not compelled by it to imagine a hypothetical *Ur-Marcus*, a Gospel very much like our Mark, only slightly different here and there, differing, in fact, very much as a first edition of a modern book may differ from the second or subsequent editions." "All these peculiarities of Mark," he continues, "may be summed up as exhibiting unecclesiastical unconventionality, a characteristic which we might expect to find in a primitive document coming from the circle of the earliest Christians and written before it had been considered what style of writing was appropriate for telling the story of our Lord's ministry." (*The Gospel History and its Transmission*, 58–60.)

A few scholars have contended for Mark's use of the *Logia* as well as his notes of Peter's preaching; but this hypothesis needlessly complicates matters, as it represents the First and Third Gospels as using this fundamental document twice over, first as incorporated in the Gospel according to Mark, and then in its original form, or rather a Greek translation of that form.

7. We have in Mark's Gospel (with the exception of a few passages possibly) the notes of Peter's preaching about the life of Christ, taken down by his younger companion, and so arranged as to show the course of

the ministry of Jesus, although the order of events is not always chronological, as similar incidents are grouped together, as for instance the miraculous cures and the causes of offence to the Scribes and Pharisees in chapters i., ii., iii. What the Second Gospel reports very scantily is the teaching of Jesus ; but this deficiency in the one fundamental document is supplied by the other, which is generally spoken of as the *Logia* of Matthew.

" In regard to this second document, the case is less clear even for its very existence. Yet when we find that in two of our Gospels, the first and third, there is contained a large element of discourse common to both, that one of these Gospels bears the name of the Apostle St. Matthew, and that one of the earliest of Church writers is said to have stated expressly that St. Matthew left behind him a collection which may be reasonably interpreted as consisting mainly of discourses, then the conclusion lies near at hand, and has commended itself to the great mass of recent inquirers as probable, that the discourses and sayings which our first and third Evangelists join in reporting are derived from the work attributed to St. Matthew " (Sanday in the *Expositor, Fourth Series*, vol. iii.).

What does appear certain is that Matthew did not write the First Gospel, as it is to so large an extent dependent on Mark, proves on analysis a composite work, and is not a direct translation of an Aramaic or Hebrew original, such as the common tradition of the early Church assigned to Matthew. The reason why it bears his name is that it incorporates so much of the collection of discourses made by him.

Regarding the *Logia*, used as their second fundamental document by the First and Third Evangelists, a number of questions have been raised. While some

scholars maintained that the work consisted solely of sayings of Jesus, it is now generally conceded that there may have been some brief historical introductions, such as Luke assigns, although an equal value cannot be ascribed to all such notices in the Third Gospel. Each instance must be considered on its own merits. The two Evangelists deal differently with their common source. Matthew gives " a number of well compacted and neatly arranged blocks of discourses ; the Sermon on the Mount (v.–viii.), the instructions to the twelve (x.), the chapter of parables (xiii.), the invectives against the Pharisees (xxiii.), the eschatological discourses (xxiv., xxv.) besides certain smaller sections interspersed among these " (Ibid., p. 306). Luke distributes the same matter over a great number of separate occasions ; for instance, what in his Gospel corresponds with the contents of the Sermon on the Mount is found in ten distinct contexts.

There can be little doubt that the arrangement in the Third Gospel is to be preferred to that found in the First, and that for three reasons :—(1) It is much more in accord with Jesus' method of teaching, which was not formal ; (2) the arrangement of the discourses in the First Gospel is artificial ; sayings which presuppose different occasions are brought together ; (3) the introductory notes of the Third Gospel do not appear fictitious (Harnack in his distrust of Luke as a historian would not admit their authenticity).

But apart from the arrangement the two Gospels do not always reproduce the common source with equal fidelity. Each seems to exercise some editorial freedom in reproducing even the sayings of Jesus. A striking instance is afforded by the opening of the Sermon on the Mount (Matt. v. 1–12) and the corresponding passage from the Sermon in the Plain (Luke

vi. 17–26). The First Gospel has eight beatitudes, the Third Gospel has four beatitudes, followed by four woes ; the former uses the third person, the latter, the second ; the former has " the poor in spirit," " they that mourn," " they that hunger and thirst after righteousness " ; the latter, " ye poor," " ye that weep now," " ye that hunger now." It is not easy to decide which reproduces most nearly the source. The writer's own opinion is that Luke's feeling for the poor and the outcast prevented his changing the original form of the sayings, which seems altogether in accord with Jesus' teaching elsewhere, while Matthew sought to prevent misconception by adding these explanatory clauses, and omitting the woes.

The shorter form of the Lord's Prayer in Luke (xi. 1–4) which is assigned to a definite occasion in his introductory note, also impresses one as more original than the expanded form, which is found in Matthew as part of the Sermon on the Mount (vi. 9–13), as the clauses there added seem explanatory to those preceding them. It is possible in other cases that the first Evangelist reproduces the *Logia* more faithfully, and that the third Evangelist is led to make the changes he does by some variant tradition which had reached him. The parable of the lost sheep appears in Matthew (xviii. 12, 13) in a more appropriate context than in Luke (xv. 3–7). It seems to be impossible to lay down any general rule ; but in each instance of difference the editorial characteristics of each Evangelist must be taken into careful consideration, and from this standpoint the probability of an editorial change by the one or the other must be determined.

8. In the section of the Third Gospel (ix. 51–xviii. 14), in which Luke ceases to follow Mark's guidance as to the order of events, and appears to be describing the

last journey from Galilee to Jerusalem, besides the material common to the three Synoptists, and so derived from the *Petrine Memoirs*, and that common to the First and Third and so drawn from the *Logia*, there is a good deal of matter peculiar to himself. If this is also drawn from the *Logia*, it is difficult for us to understand why the first Evangelist should have altogether passed it over. Although most of these narratives must have been specially congenial to the spirit of Luke, it would be a violent expedient to assume that he accepted separate oral traditions without adequate authority, and still less justifiable to assume that he strained his editorial privilege so far as to invent incidents and parables. It is probable, therefore, that in these sections, which are found to possess their own characteristics, the Evangelist is using another literary source, which Dr. Ewald calls the *Journal of Travel.*

If we remember the intention Luke expresses in his preface to afford Theophilus a more trustworthy record than some of those already in circulation, and the opportunities his association with Paul gave him for obtaining information, it will not seem improbable that he should have discovered this additional source. In Rome, when he was Paul's companion, though not sharing his imprisonment, he met Mark, the author of the Second Gospel. After Paul's death he probably visited Asia, and so his interest was awakened in John the Evangelist. He seems also to have come in contact with Philip the Evangelist and his daughters who prophesied. In all these ways he may have gathered the additional material for his Gospel.

Harnack does not accept so favourable an estimate of the third source of the Third Gospel. This consists, he holds, of "peculiar Jerusalemite or Jewish traditions,

the trustworthiness of which is almost throughout questionable, and which for the most part must be described as legends." He argues that, as these traditions outbid and correct Mark, Luke cannot have got them during his visit to Jerusalem, but they must have reached him at a later date; their affinity with the Johannine tradition is no confirmation of their authenticity; their source must be ascribed to "ecstatic persons, who had lost all sobriety and trustworthiness, like Philip and his four prophesying daughters who came to Asia." He sums up his argument in the words, "the combination of interest for the womanly element, for prophecy (the Holy Spirit) and for the Samaritans, as also the *Jerusalemite standpoint* of the 'special source' makes it probable that we are to recognize in it traditions of Philip and his daughters" (*Lukas der Arzt*, pp. 108–111).

At this stage of the discussion all that needs to be pointed out is that this judgment seems to be very strongly biassed by a violent prejudice against the supernatural character of the narratives in Luke. The recognition of miracles as facts allows of a much less suspicious attitude towards Luke as a historian.

9. A different view of the *Logia* of Matthew, the second fundamental document, has recently been advanced by Professor Burkitt:

"We may go on to conjecture," he says, "that the original collection of Messianic proof-texts was made by Matthew the publican in Hebrew, and that it is the use of this document by our Evangelist which gives his work the right to be called the Gospel according to Matthew. This collection of texts, in a word, may have been the famous Logia of which Papias speaks, which each one interpreted as he could. The chief objection to this view is that such a quo-

tation as that in Matt. ii. 15 ('Out of Egypt have I called my son') seems to assume the story of the Flight into Egypt, and it is difficult to believe that this story had a place in the work of the Apostle Matthew. I do not think we are in a position to solve the difficulty. The *Logia* of St. Matthew is hopelessly lost, and we do not know what it really contained. What is really demonstrable, and of great importance for us in estimating the value of histories peculiar to the canonical Gospel of Matthew and in investigating their origin, is that the quotations by which some of them are illustrated are derived from the Hebrew Bible and not from the Greek. This consideration does not of itself make the stories historical or even probable, but it does tend to prove that they originated in Palestine. In no other part of the Empire can we assume a knowledge of the Old Testament Scriptures in the original language" (*The Gospel History and its Transmission*, pp. 127–128).

While Harnack has attempted to restore the *Logia* as a collection of sayings and speeches of Jesus, and so is entirely opposed to Professor Burkitt's view both as regards the character of the *Logia* and the impossibility of the recovery, he agrees with him in assigning to the First Gospel a Palestinian origin. He thus describes it:—"The Gospel of Matthew is a writing of justification against Jewish reproaches and calumnies which soon also became pagan; he alone has an independent interest for the teaching of Jesus; he teaches, he proves, and for him the community stands in the forefront" (*Lukas der Arzt*, p. 118).

The purpose of the First Gospel is to prove that Jesus is the Christ, "verified as such by the applicability of many prophetic oracles to the details of His childhood, His public ministry, and His last suffer-

ings" (Bruce in *Expositor's Greek Testament*, I, p. 40). That he had this aim does not necessarily make his narrative less historical. "The facts," says Bruce, "suggested the texts, the texts did not create the facts, though in some instances they might influence the mode of stating facts."

The source of the story of the Nativity in the First Gospel will be discussed in dealing with the Virgin birth; in the story of the Passion Mark is clearly followed. The authorship of the First Gospel cannot be assigned to the Apostle Matthew, although the use of the Logia, assigned to him, accounts for the connexion of his name with it. The author was a Jew of Palestine writing for a community of Jewish Christians in Greek soon after the destruction of Jerusalem.

10. The third Evangelist writes as a Greek, who has been influenced by the teaching of Paul, although there are indications that he did not thoroughly understand Paulinism. Universalism, humantarianism, an interest in the poor and outcast, in womanhood and childhood, in the supernatural operations of the Spirit of God, and in the graciousness of the Gospel characterize him. His descriptions of the healing miracles show the knowledge as well as the interest of the physician.

Bruce writes that "one very marked feature of this Gospel is what, for want of a better word, may be called the idealization of the characters of Jesus and the disciples. These are contemplated not in the light of memory, as in Mark, but through the brightly coloured medium of faith. The Evangelist does not forget that the personages of whom he writes are now the Risen Lord, and the Apostles of the Church. Jesus appears with an aureole round His head, and the faults of the disciples are very tenderly handled." . . .

"In his portraiture of the Lord Jesus the Evangelist gives prominence to the attributes of power, benevolence, and saintliness." . . . "He seems to have in view throughout the use of the Lord's words for present guidance." Nevertheless Bruce maintains that "the author of the Third Gospel cannot justly be charged with indifference to historic truth". . . . "Luke did not invent, but at most touched up stories given to his hand in trustworthy traditions" (*Expositor's Greek Testament*, pp. 47–49).

The story of the Nativity must be reserved for subsequent treatment; in the account of the Passion the Third Evangelist seems to follow another tradition than that found in Mark, which is also followed by the First Evangelist, and this tradition shows affinities with the Johannine. Harnack has recently proved that the author of the Third Gospel is Luke, the companion of Paul; and has asserted that it cannot be much later in date than 80, A.D. The admission in this respect is to a great extent discounted by the very unfavourable estimate he advances of Luke as a historian. His depreciation of Mark in this respect has already been noted. "The traditions of Jesus, which lie before us in Mark and Luke, are older than is generally assumed. That does not make them more trustworthy, but is not indifferent for the criticism of them" (*Lukas der Arzt*, p. 113).

Sir W. M. Ramsay, however, contends, and seems to be justified in his contention, that "the early date which he assigns to it compels the admission that it is more trustworthy than the champions of its later date would or could allow." He seems to lay his finger on the bias which Harnack's treatment of Luke betrays.

"Wherever anything occurs," he writes, "that

savours of the marvellous in the estimation of the polished and courteous scholar, sitting in his well-ordered library, and contemplating the world through its windows, it must be forthwith set aside as unworthy of attention and as mere delusion. That method of studying the first century was the method of the later nineteenth century. I venture to think that it will not be the method of the twentieth century. Professor Harnack stands on the border between the nineteenth and the twentieth century. His book shows that he is to a certain extent sensitive of and obedient to the new spirit; but he is only partially so. The nineteenth century critical method was false, and is already antiquated." He thus sums up:—"Of one thing I am certain; in so far as Professor Harnack condemns Luke's point of view and rules it out in this unheeding way, he is wrong. In-so-far as he is willing to hear evidence, he comes near being right" (*The Expositor, Seventh Series*, vol. ii, pp. 482–8).

11. The modern solution of the Synoptic problem involves a very important conclusion. We are no longer warranted in appealing to the triple evidence of the Synoptists. Their narratives rest on two independent sources, the one concerned almost entirely with the course of the life of Jesus, and the other almost quite confined to sayings and speeches. Professor Burkitt has collected all the sayings (thirty-one in number) which are found in both these sources, and which can, therefore, claim to be "the common tradition of the earliest Christian society about our Lord's words" (*The Gospel History and its Transmission*, p. 147). Apart from these, the record of Jesus' words and works depends on one and only one source, and the occurrence of the same narrative in three or two

Synoptics does not increase or diminish its trustworthiness. A narrative given by only one Gospel may, on the other hand, be just as authentic as one found in them all. To put briefly the principle which should be taken into account in the study of the Gospels, repetition does not bring confirmation, and isolation does not compel repudiation.

12. The Fourth Gospel is so different from the other three that many persons find it impossible to believe that it can be accepted as an historical account of the same Person. It frankly confesses that its purpose is to prove a doctrine, and through belief in that doctrine impart a life; and that the material used has been selected for that purpose. "Many other signs therefore did Jesus in the presence of the disciples, which are not written in this book; but these are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in His name" (xx. 30–31). It begins with a metaphysical discussion; a greater contrast between its preface and that of the Third Gospel it is impossible to conceive. This difference was recognized at an early date, and various attempts were made to explain it.

Eusebius reports one explanation. "The three Gospels previously written, having been distributed among all, and also handed to him, they say that he admitted them, giving his testimony to their truth; but that there was only wanting in their narratives the account of the things done by Christ, among the first of His deeds and at the commencement of the Gospel" (*Ecclesiastical History*, B. iii, c. 24). It was to remedy this defect that the Fourth Gospel was written; and it will afterwards be shown that it is not at all improbable that it does preserve the tradition of the early ministry of Jesus.

Clement of Alexandria offers another explanation, of which the characteristics of the Gospel are some justification. "But John, last of all, perceiving that what had reference to the body in the Gospel of our Saviour, was sufficiently detailed, and being encouraged by his familiar friends, and urged by the Spirit, he wrote a spiritual Gospel" (op. cit., B. vi, c. 14).

Irenaeus bears witness that, when the other Gospels had already been written, "afterwards John, the disciple of our Lord, the same that lay upon His bosom, also published the Gospel, whilst he was yet at Ephesus in Asia" (op. cit., B. v, c. 8).

As even in the early centuries some difficulty was felt in assigning the authorship of two books so unlike as the Fourth Gospel and the Apocalypse to the same writer, Eusebius offers a solution, in support of which he quotes a statement of *Papias*, which is of primary importance for the problem. In stating the sources of his information *Papias* mentions the name of John twice. "What was said by Andrew, Peter, or Philip. What by Thomas, James, John, Matthew, or any of the other disciples of our Lord. What was said by Aristion, and the presbyter John, disciples of the Lord; for I do not think that I derived so much benefit from books as from the living voice of those that are still surviving" (op. cit., B. iii, c. 39).

It is difficult to avoid Eusebius' inference that Papias intends to distinguish the apostle and the presbyter John. For Eusebius' conjecture that the presbyter was the author of the apocalypse there is less to be said than for the opinion advanced in more recent times that the Gospel is to be assigned to him. This testimony of antiquity does suggest the two main distinctions between the Fourth Gospel and the

Synoptics. The course of the history reported is different; and the representation of the teaching of Jesus, as regards the ideas as well as the language, is very dissimilar.

13. The Synoptists represent the ministry of Jesus as for the most part exercised in Galilee; for the Fourth Evangelist the work of Jesus is not only begun in Judaea, but again and again returns to Jerusalem. It must, however, be recognized in qualification of this statement, that the Synoptists in their account of the last days of Jesus in Jerusalem do imply a previous ministry there; and it is in the highest degree likely that Jesus had begun His work at the centre of the thought and life of the nation to which He had come as Messiah. The Fourth Evangelist does show a knowledge of a ministry in Galilee; the dominant interest in, and the particular knowledge of the ministry in Judaea he displays becomes more intelligible if he was not himself a Galilaean, but a Jerusalemite, as will afterwards be suggested.

The events recorded by the Synoptists might be included in a one year's ministry; the Jewish feasts mentioned by the Fourth Evangelist require a two years', if not three years' work. The longer period is more credible, taking into account the development of the disciples' faith on the one hand, and of the hostility of the nation and its rulers on the other. It will be shown in several instances that the history as represented in the Fourth Gospel appears at least as probable as that given in the Synoptics. At the same time it must be admitted that facts are subordinated to doctrine in the Fourth Gospel with a freedom which is not displayed in equal degree in the others. As has already been indicated, each of the Synoptists has a purpose, and is guided by that

purpose in his treatment of the history; but in the Fourth Gospel the history is used simply in illustration and justification of the doctrine.

14. The peculiarity of the Fourth Gospel appears especially in the reports of the teaching of Jesus. It is true that many of the ideas are common to it and the others; but even in these the emphasis is different. The terminology is also dissimilar; and how unlike is the proverbial and parabolic method in the Synoptists and the discursive allegorical method of teaching in the Fourth Gospel. While it would not be altogether just to represent the metaphysics of the prologue as dominating all the narrative, yet not only is the Person of Christ thrown into much greater prominence than in the Synoptics, but the doctrine of the Person is discussed with an iteration and emphasis altogether absent from the other Gospels.

The claim of Divine Sonship which is made explicitly only in Matt. xi. 25–27 is the burden of several discourses in the *Fourth Gospel*. It is true that in the doctrine of the Person the Fourth Gospel emphasizes the dependence of the Son upon the Father, and the real humanity of the Incarnate Word; but it is more concerned than any of the other Gospels to represent Jesus as persistently urging His unique claims. Inevitably Jesus is presented to us in a more self-assertive attitude than in the Synoptics. As His claims are resisted, He is described in the Fourth Gospel as in constant and vehement controversy on this point with His opponents. The writer cannot but confess his own conviction that this polemical self-defence does not seem to him to accord well with the character of Jesus, the "meek and lowly in heart," as He is truly and fully represented in the other Gospels.

The coming of the Kingdom of God is not in the foreground in the Fourth Gospel as it is in the Synoptics ; its place is taken by Christ as the Light and the Life of men. The difference of terms, thoughts, and tone is not adequately explained by the difference of Jerusalem and Galilee, the instructed Scribes and the ignorant multitude as is often assumed. For on the one hand there is in the Fourth Gospel (chap. vi.) the report of Jesus' teaching of the multitudes in Galilee after His feeding of the five thousand, and it is not different from the other discourses in thought, speech, or temper ; and on the other hand the Synoptists (Matt. xxi.–xxii., Mark xi., xii., Luke xx.) record the controversy Jesus engaged in with the Scribes and Pharisees in His last days in Jerusalem, and these reports do not resemble those of the Fourth Gospel. The contrast is due to the difference between Galilee and Judea in Jesus' own life-time, and Ephesus at the end of the first century, to the difference between the opponents of Jesus Himself whether in Galilee or Jerusalem, and the antagonists of the Christian Church, Jewish or Gentile, after a lapse of more than half a century.

The Fourth Gospel is an apology for the Christian faith against the claims of followers of John the Baptist, against the slanders of Jewish enemies, against heretical tendencies towards docetism in Gentile Christian thought, and not a purely historical record of the life and teaching of Jesus. The zeal of the writer for the divine dignity of his Saviour and Lord, his indignation against all who challenged that dignity, his persistence in argument to convince, or at least to condemn all opponents, do command our admiration and respect. It is difficult to believe that Jesus Himself could so vehemently and constantly have

contended for His own claims. The Fourth Gospel in these characteristics seems to the writer to support the view of those who deny its claim to be an accurate history; and insist that it is a doctrinal, and even polemical work.

15. But on the other hand the Fourth Gospel presents aspects that afford some support for those who defend its historical character and apostolic authorship. It has already been indicated that in recording an early ministry in, and frequent visits of Jesus to Jerusalem, and in assigning a longer duration to the work of Christ, the Fourth Gospel has the historical probability on its side as against the Synoptics.

The argument that the Gospel makes the direct claim to be by an eye-witness, and that the same impression is also conveyed indirectly has been so fully elaborated by Westcott in his Commentary, and more recently by Dr. Sanday in his book, *The Criticism of the Fourth Gospel* (Lecture III) that it is not at all necessary to develop it here; the writer may confess that he fully recognizes its force; and that he is not at all convinced by the explanation that is sometimes offered, that "apart from its allegorical value, the picturesque detail in John's narrative can be set down, not to the accurate memory of the eye-witness, but to the fine instinct of the literary artist" (Scott's *The Fourth Gospel*). For he cannot bring himself to believe that an author capable of so profound thought and so sublime aspiration in the moral and religious realm could stoop to such devices as are suggested by this, and still more by the following sentence, "All the more that the prevailing tenor of his work was abstract and meditative, he felt the need of relieving it with touches of livelier colour."

The sincerity of the evangelist is so obvious that it

must be conceded that he believed himself to be recording real history, while using it in illustration and verification of true doctrine. How the doctrine for him, as it were, grew out of the history will be subsequently shown. The admission that we find in the Fourth Gospel indications of an eye-witness must, however, be qualified in two directions.

In the *first place* the account of the feeding of the five thousand and the subsequent discourse seems to the writer to show some confusion. The Fourth Evangelist seems here dependent on the Synoptists or sources of the Synoptic Gospels, in his remembrance of what he had read; for it is doubtful whether when he wrote he had a Synoptic narrative before him. His conclusion to the incident (John vi. 66–71) gives the impression of being an indistinct recollection of the narrative of the confession at Caesarea Philippi (Matt. xvi. 13–20). Other confused Synoptic recollections seem to be combined in the passage dealing with the interview with the Greeks (John xii. 20–28). It is not always the eye-witness who is shown in the narrative.

In the *second place* the recollections seem to be modified, even distorted by later experiences. While outward details of time and place have been accurately remembered, the thoughts and the feelings have been transformed. To take only one instance, if it is not quite incredible that Philip after conversation with Jesus commended Jesus to Nathanael in the words, "We have found Him, of whom Moses in the law, and the prophets, did write," yet it is hard to believe that Nathanael can at once have made the confession "Rabbi, thou art the Son of God; Thou art King of Israel" (i. 45, 49). The Evangelist has forgotten the gradual process by which this conviction

was reached, a process which the Gospel according to Mark recognizes ; and so anticipates at the beginning of Jesus' ministry what emerged only at its culminating point. Accordingly he cannot understand the incident at Caesarea Philippi, of which he seems not to have been an eye-witness, but to have heard indirectly. For him its significance lay in holding fast a conviction long held, and not in the expression of a revelation freshly reached. There are, as Dr. Sanday insists, traces of development ; but the instances he gives altogether confirm what is here maintained.

" If," he says, " instead of fixing our attention upon what is said of the disciples in the first few chapters, we were to look at the attitude of those who are not disciples from Chapter vii. onwards, we should find a state of things differing somewhat from our expectations, and one that really bears out the Synoptic version of the great reserve and reticence with which the claims of Christ were prosecuted " (*The Criticism of the Fourth Gospel*, pp. 162–163).

That an eye-witness could remember more accurately the course of outward events (the attitude of the people to Jesus, and Jesus' dealing with the people belong to this) than the process of his own experience is altogether intelligible and credible. He could not easily divest himself of his present convictions so as to transport himself backward into the state of thought and feeling before these convictions took possession of him. If, as the Gospel shows, the Evangelist was a man given to much deep meditation, it is certain that his reminiscences would be more highly coloured by his reflections than in a less thoughtful mind. Accurate recollection is not proof of active intelligence. The fuller the inner life of any man the more will his memories of the past betray the personal equation.

In this must be found the explanation of the difference between the discourses of Jesus in the Fourth Gospel and the sayings of Jesus in the Synoptics.

Reminiscence develops insensibly into reflection. One example of this process must suffice. The narrative of the interview with Nicodemus begins with reminiscences; but these soon pass into reflections. The Revised Version ends the paragraph at the 15th verse; and so conservative a commentator as Westcott admits regarding the next section (verses 16–21): "It is likely from its secondary character, apart from all other considerations, that it contains the reflections of the Evangelist, and is not a continuation of the words of the Lord. This conclusion appears to be firmly established from details of expression" (*Gospel of St. John*, p. 54).

The present writer has the impression that reminiscence ends at verse 10, and reflection begins at verse 11. This principle of distinguishing reminiscence and reflection should be applied to the whole Gospel; but its application is seldom as simple as it is in this instance. To us with a developed historical method, and a consequently keen historic sense, this blending of memories and meditations may seem inexplicable, nay even inexcusable. But we should have enough of the sympathetic imagination to transport ourselves to the standpoint of the Evangelist. He believed, and there was an historical basis for his belief, that Jesus had promised His disciples the Spirit of truth who should teach them all things and bring to their remembrance all that He had said to them (xiv. 17, 26), who should bear witness of Him (xv. 26), and guide them into all truth by taking of the things of Christ and declaring these to them (xvi. 13, 14); he believed that he had himself experienced the fulfilment

of that promise, and there is no historical necessity to doubt or deny his conviction.

The reflections that grew out of the reminiscences of the words of Jesus are inspired by the promised and experienced Spirit. The Gospel doubtless served its immediate purpose in regard to the local and temporal dangers and needs of the Christian Church which formed the occasion for its composition; but the Christian Church in the ages that have since passed has borne witness to its genuine inspiration, because the most devout and meditative saints have found this Gospel a Garden of the Lord full of beauty and fragrance. The writer is prepared to assign to the Johannine interpretation of the Person of Jesus the same significance and value as to the Pauline. We do not depreciate the Gospel itself, or the truth and worth of the author in frankly and fully recognizing its unique character, which distinguishes it from the Synoptics.

16. What the internal evidence of the Fourth Gospel leads to is authorship by an eye-witness, not equally familiar with all parts of our Lord's ministry, and accordingly reporting some incidents at second-hand as well as others at first-hand, an eye-witness, whose memory retained vividly outward events, but owing to a meditative mind transformed inward experiences. John the son of Zebedee does not satisfy the conditions for two reasons: (1) he was a Galilaean and not a Jerusalemite as the Fourth Evangelist evidently is; (2) the character of the Evangelist does not correspond with the impression of the son of Zebedee which the Synoptic narratives leave upon us. Can the old tradition of two Johns in Ephesus suggest a solution?

Dr. Sanday tells us about the aim of his book. "I propose to defend the traditional view (the authorship

by John the son of Zebedee), or (as an alternative) something so near to the traditional view that it will count as the same thing." The alternative is the theory of Dr. Delff, that the author of the Fourth Gospel is not the Apostle, the son of Zebedee, but the disciple whom Papias mentions separately and describes as the presbyter (*The Criticism of the Fourth Gospel*, pp. 99–108).

Dr. Sanday's summary deserves quotation in full. "We might perhaps sum up the whole case thus: The life of the Evangelist falls into three periods; first, the period covered by the Gospel in which he appears as the beloved disciple; then, at the end of his career, the period during which he appears as John of Ephesus; and between these two, the period of some forty years which connects them together. Here we might say of Delff's theory, that it gives a quite satisfactory account of the first period, and also in most ways of the last, and that in particular it enables us to work in the statement as to the death of the two sons of Zebedee; but that its difficulties come out chiefly in regard to the connexion between the first stage of the history and the last. On the other hand, the common view gives what I think is really on the whole as good an account of the first period, and raises no special difficulties as to the second, but it does leave some obscurities which with our present knowledge it is difficult to clear away as to the third. And it also leaves the alleged statement of Papias an enigma for which we have no certain solution" (op. cit., p. 108).

Two explanations of this statement must be added.

(1) The allusion to "the statement as to the death of the two sons of Zebedee," is a reference to a tradition, of which Professor Burkitt gives the following account:

" In a seventh or eighth century epitome, probably based on a chronicle of Philip of Side (about 430, A.D.) it is stated that ' Papias in his second book says that John the Divine and James his brother were slain by Jews ' (De Boer's *Fragment*). And this statement occurs again with verbal variations in the oldest MS. of the Chronicle of George the Monk, a writer of the ninth century. The statement is historically of importance, not because these late chroniclers had independent knowledge of the facts, but because they base their information on Papias, Bishop of Hierapolis about 160 A.D.,who wrote an *Exposition of the Oracles of the Lord* in five books " (*The Gospel History and its Transmission*, p. 252). This tradition is confirmed, Professor Burkitt argues, by the commemoration of John and James the Apostles on the day after Stephen, the first martyr, in the oldest martyrology.

(2) The two difficulties about Delff's theory Dr. Sanday feels, are, firstly, that the Gospel represents the beloved disciple and the Apostle Peter as close friends, and the Acts represents Peter and John the son of Zebedee as constantly acting together, and accordingly it is more natural and obvious " to regard the later relation as the direct continuation of the earlier " than to make, as Delff's theory does, " two pairs, who would be too much the doubles of each other " ; and secondly, that the statement of De Boer's *Fragment* is too isolated, as " the common tradition of the Church did not ascribe to St. John a violent death " (op. cit., p. 107). Over against these difficulties which our present knowledge does not suffice altogether to remove, we may place as perhaps even more formidable the difficulty in regard to the statement of Papias which the traditional view leaves untouched.

Another confirmation of Delff's theory is the testimony of Polycrates, Bishop of Ephesus, in a letter written to Rome about 190 A.D., that "John, too, who leaned on the Lord's breast, who had been a priest and worn the High Priest's mitre, both witness and teacher—he sleeps in Ephesus" (Eusebius' *Ecclesiastical History*, B. v, c. 24). On this statement Professor Burkitt comments: "Here it is definitely implied that the Fourth Evangelist was a member of one of the chief priestly families" (op. cit., p. 251). The particulars we can gather together about the Fourth Evangelist are, according to this writer, the following:—(1) he had been a Jew of Jerusalem; (2) he had been (as some evidence in his Gospel indicates—his views of the resurrection and angels) an adherent of the Sadducean party; (3) he had been a priest, for he describes himself as 'known unto the High Priest" (xviii. 15), and Polycrates ascribes to him even high priestly functions. This is the positive evidence against identifying him with John the son of Zebedee. This is supported by the tradition just mentioned of the martyrdom of the two sons of Zebedee together. Burkitt would maintain the authorship of the Fourth Gospel by a disciple of Jesus, although not the Apostle.

Bousset in his commentary on the Apocalypse does not identify the author and the presbyter John, but admits that the latter as an eye-witness stands at some distance behind the former. Harnack assigns the Fourth Gospel to the presbyter, who, himself not an eye-witness, wrote in honour, and on the authority of the Apostle, the son of Zebedee. The conclusion of the present writer is that we are warranted, at least tentatively, in assigning the Gospel to the presbyter, who was himself an eye-witness. As regards the source of the *Appendix* he cannot speak with the

same confidence. One difficulty in this view still remains—the description of the eye-witness as the beloved disciple, if by himself, cannot be regarded as an evidence of modesty, but rather as a claim of dignity. The difficulty would be met by the view that in his preaching at Ephesus John the presbyter blended his reminiscences and his reflections, and that one of his disciples played the same part to him as did Mark to Peter, and in the Gospel recorded his discourses, only changing the first personal pronoun when it occurred into this descriptive epithet, a tribute of his affection and reverence for his aged master.

17. Briefly to sum up the conclusions of this discussion of the literary sources of the life of Jesus. These are three (at least) in number. The notes of Peter's preaching by Mark are given with little (if any) alteration and addition in the Gospel bearing his name. The collection of sayings and speeches of Jesus, the *Logia* ascribed to Matthew has been utilized as well as the first source, by the *First Evangelist*, about whom we can say no more than that he was a Jew of Palestine, specially interested in the fulfilment of prophecy by Jesus as the Christ, and by the *Third*, who may be confidently identified with Luke the physician, the companion of Paul in travel, and the author of Acts, and who seems also to have had access to a third source, the 'travel document.' By a careful comparison of these two Gospels we can, with a high degree of probability, recover the *Logia*. Even if the Gospels in their present form should be later than the fall of Jerusalem, yet these two sources carry us back to a much earlier period.

A third source, embodying a trustworthy independent tradition of parts of the ministry of Jesus unrecorded in these two sources, is preserved in the Fourth Gospel,

although its original form has been more modified by subsequent developments of thought and life in the Christian Church. We may, and we must use our judgment in dealing with these documents; but the result of our criticism we may expect to be the conviction that we can know enough about the words and works of Jesus, to warrant fully the faith we put in Him as the Christ, the Son of God, and the Saviour of men.

II. The Historical Value of the Gospels

1. In the previous discussion of the literary sources the writer's own judgment of the historical value of the Gospels has been indicated, and some reference has been made to less favourable estimates. But in view of controversies which are being now waged it will be necessary to give this question a separate treatment. Within the last two decades there has emerged into prominence a method of dealing with the documents which must be fully discussed, if the conclusions reached by it are to be fairly met. What has been familiar to us for more than a generation as the Higher Criticism, has now been developed into what is called in Germany the *religious historical method.* It still includes the higher criticism, the literary analyses of documents; but it is more deliberately guided by two principles which are indicated by the descriptive epithet; a definite conception of the course of history is to be applied to the records of the Christian origins to rule out the supernatural and miraculous; and a constant comparison is to be made between the beliefs of the Christian Church and the other faiths of the world. Of this method the present writer has given a full account in the *Expository Times* (vol. xvii, pp. 344, 403, 444, 510), and he will here therefore confine

himself to as brief a summary as is possible for the adequate discussion of the subject.

There are three elements in the method. First comes *the criticism of our documents.* We must, in accepting the statements of ancient writers, be very cautious, not to say suspicious, as these writers were ignorant of the exact methods now applied in historic science, and without deliberate deception they give us their subjective impression, and not an objective representation of facts. "In place of external fact of history, we have in the last resort psychological fact as to what was believed to have taken place" (Gardner's *A Historic View of the New Testament*, p. 8). They express themselves, and reflect their environment instead of reproducing the past. In dealing with ancient documents we may assume that we are likely to find as much, if not more, of the authors and their age than of former times.

"Take any writing as an historical document in this light," says Dr. Moffat (*The Historical New Testament*, pp. 3–4), "and three elements have to be adjusted: (*a*) the directly retrospective reference of the book to the period of which ostensibly it treats; (*b*) the semi-retrospective reference which it implicitly contains, to changes in the social and inward situation of things between that period and the date of the book's composition, along with (*c*) the contemporary reference of the writing—always indistinct, but often of supreme value—which helps to expose its own surroundings, authorship, and nature. The last named is the starting-point of historical research."

What this implies in dealing with the life of Jesus is frankly stated in these words. "The conception of Jesus in the Gospels represents not only the historical likeness so far as its traits were preserved in the primitive evangelical traditions, but also the religious

interests of the age in which and for which these narratives were originally drawn up" (op. cit., p. 11). The application of this principle has, as we shall see, resulted in some instances in a challenge of the substantial historicity of the Gospels.

2. *Literary criticism* is to be followed by *historical construction* guided by the principle of evolution. Dr. Moffat gives as "a subsidiary object" of his book "the need of seeing and setting the New Testament writings in vital connexion with one another and with the main currents of contemporary thought and history" (op. cit., p. 3). For, as Dr. Gardner insists, the historian has taken over from physical science the principle of causality in its modern form, "the acceptance of evolution" (*op. cit.*, p. 5), although he admits that in this new realm the principle must be modified by the recognition "of a great force, which is not, so far as we can judge, evolutional, and the law of which is very hard to trace—the force of personality and character" (p. 13).

Besides this qualification, Professor W. Robertson Smith insisted on another, the recognition of "the proofs of God's working among His people of old."

"It was no blind chance," he says,"' and no mere human wisdom that shaped the growth of Israel's religion, and finally stamped it in these forms, now so strange to us, which preserved the living seed of the Divine Word till the fullness of the time when He was manifested who transformed the religion of Israel into a religion for all mankind" (*The Old Testament in the Jewish Church*, viii.).

These two points are combined in the admission of Troeltsch that in the religious personalities we reach "a last fact akin and yet unlike to moral judgment and aesthetic taste, a life of the soul, which reveals the

independence, the inner unity, and the originality of religion," and which consists of " the original, actual, repeatedly experienced contact with God." The " force of personality and character " is in this case " the working of God." A merely natural evolution, in terms of matter and motion, as in Spencer's theory, is by these qualifications altogether excluded. Unfortunately these qualifications are often forgotten ; and the application of this principle of the method results on the one hand in the denial of the possibility of the miracles of Jesus, and on the other in the assertion of the necessity of deriving the contents of the consciousness of Jesus from the ideas of His age and people. To these applications we must afterwards return.

3. With this *historical construction* should be combined *scientific comparison*, the motive of which is, according to Dr. Gardner, " reverence for observed fact."

" When we come," he says, " to a gap in past history, or to a past which has been blurred by too vivid emotion, and obscured by practical purpose, we look about us to find in the present world, or in the better recorded phases of the past, some similar and parallel groups of phenomena." The reason for this procedure is that " the comparative method assumes that the events in the human world do not happen at random, but are subject to law, though historic law is far less hard and rigid than that observable in the realm of nature " (op. cit., p. 11).

What this principle involves as regards the faith in which we are most interested is stated clearly by Reischle. (*Theologie und Religionsgeschichte*). " The Israelitish and the Christian religion should be explored and expounded in connexion with the surrounding religions, but at the same time also everywhere, when

possible, the religious system should be traced back to personal religious life," that is, *religious psychology* is to be combined with *comparative religion*.

This scientific comparison may be made with two different intentions, or may issue in two different results. On the one hand, all that may be attempted is to show the resemblance between the phenomena of one religion and another as both instances of a universal law of the religious nature of man, or on the other the further endeavour may be made to account for this resemblance by dependence, by the borrowing of the one religion from the other. Examples of both applications of the principle in regard to the life of Jesus will be given in the subsequent discussion. While Troeltsch maintains that such a comparison leads to the conclusion that man's religious development has reached its highest stage in Christianity, it has been often used to depreciate Christianity, to deny its superiority or its originality. Jesus is to be regarded as only one among many religious teachers and leaders of mankind.

4. Having thus briefly sketched the method we are now ready to consider some of the instances of its application to the *Life of Jesus*. The literary criticism of the Gospels in an extreme form is presented to us in the now notorious argument of Schmiedel, although in justice to him it must be said that the popular impression of it is very far from being correct. He does not affirm that our knowledge of Jesus is absolutely confined to nine passages, but that these nine passages supply us with the standard of judgment for the trustworthiness of the contents of the Gospels. He starts with the assumption that the early Christian Church was mistaken in its worship of Jesus, and that these sayings may be regarded as true which could

not have been invented from that standpoint. "I call them," he says, "the *foundation pillars of a really scientific life of Jesus.*"

"When we make our first acquaintance with an historical person in a book which is throughout influenced by a feeling of worship for its hero, as the Gospels are by a feeling of worship for Jesus, in the first rank of credibility we place those passages of the book which really run counter to this feeling; for we realize that the writer's sentiments being what they were, such passages cannot have been invented by the author of the book; nor would they have been taken from the records at his service if their absolute truthfulness had not forced itself upon him. In the case of the Evangelists, moreover, we are so fortunate as to be able to note how a record of this kind which runs counter to the author's feeling of worship for Jesus is often incorporated by one or by two of them, while the other has omitted it or has altered it with the clear intention of emphasizing Jesus' higher rank. I have included among my foundation pillars only such passages as have been passed over or altered by at least one of the three Evangelists. Of course, in the case of almost every one of these, it has already been said once, perhaps often, that it could not be the product of an inventive mind. What scholars had previously neglected to do was to make these passages the starting-point for the critical treatment of the life of Jesus" (*Jesus in Modern Criticism*, pp. 16, 17).

These passages are (1) the charge of madness brought against Jesus by His mother and brethren; (2) His confession of ignorance regarding the day and the hour; (3) His ascription of goodness to God alone in His reply to the young ruler; (4) His declaration that

a word against the Son of Man will be forgiven; and (5) the cry of desolation on the Cross, together with four passages having a bearing on His character as a worker of wonders; (6) His refusal of a sign save that of Jonas; (7) His inability to do mighty works in Nazareth; (8) His description of His work to the disciples of John the Baptist; and (9) His warning of the disciples against the leaven of the Pharisees.

Schmiedel interprets the eighth passage thus: "The spiritually blind see, the spiritually lame walk, the spiritually leprous are cleansed, and the spiritually deaf hear, and the spiritually dead are raised, and the poor have good tidings preached to them" (p. 20). The ninth passage is made to serve Schmiedel's purpose by the following explanation: As the disciples were led by this warning to recall the feeding of the five thousand and of the four thousand, and that remembrance suggested to them that Jesus was referring to teaching, "the two accounts cannot have been descriptive of real events; they must have been figurative discourses and originally only one figurative discourse in which Jesus spoke of His teaching as bread, that is to say, as food for the soul" (p. 22).

It does seem a mistake from Schmiedel's own standpoint to drag in these two passages, of which so artificial an explanation must be given in order that they may be forced into the argument. As to the authenticity of the other sayings in their plain sense there need be no dispute from the standpoint of Christian faith, as each one of them is entirely reconcilable with the Christian doctrine of Christ's Person. To show that consistency is, however, beyond our present purpose. Meanwhile let us see what use Schmiedel makes of these passages.

"*What then have I gained in these nine foundation-*

pillars?' You will perhaps say, 'Very little.' I reply 'I have gained just enough.' Having them, I know that Jesus must really have come forward as a public preacher in the way He is said to have done. I know that His own family had no idea that He was a person of higher than human rank, but attributed His conduct to some kind of mental derangement. I know that He Himself refused to allow the epithet 'good' to be applied to Him or to prophesy the future; and that even when it was a question of blasphemous language being addressed to Him, He attached importance not to His own person, but simply to the Holy Spirit, in other words, to the sacred cause which He represented. I know that if a cure was to be effected, He required the sufferer to have faith, and that on principle He declined to work a 'sign,' that is to say, to do something which seemed to be a miracle, where this was to be done with the purpose of proving His Divine rank. I know that a certain number, at least, of the miracle stories are due to the fact that metaphorical expressions used by Jesus were misunderstood; and that He saw in His simple teaching the real importance of His public work. I know, finally, that as He hung upon the Cross He felt Himself to be forsaken by God. In a word, I know, on the one hand, that His Person cannot be referred to the region of myth; on the other hand, that He was man in the full sense of the term; and that, without of course denying that the Divine character was in Him, this could be found only in the shape in which it can be found in any human being" (op. cit., pp. 22–24).

In regard to this argument, we may challenge the standpoint assumed, the selection of passages made, the interpretation given to some of them, and the

conclusion drawn. Without proof it is taken for granted that the Evangelists are not to be believed in whatever they record consistent with the Christian conception of Christ; they are to be trusted only when reporting utterances which appear at least to contradict that conception (although for those who intelligently hold it they do not). This is an *ipse dixit*, which is not historical science, but simply unbelief "naked and unashamed." The passages are selected with this dominating purpose, discredit to the Christian conception of Christ; many passages, equally well attested, which would modify the impression of these are left out; as the standpoint is arbitrary, so the selection is partial.

But even these passages are put to an undue strain. The fear of Jesus' family about His physical condition does not necessarily imply that they "had no idea that He was a person of higher than human rank"; His confession of ignorance regarding the day and the hour does not involve that He declined altogether the task of prophecy; the description of a sign as "something which seemed to be a miracle" is read into, and not read out of, the words of Jesus; the desolation on the Cross from the Christian standpoint does not carry with it what is found in it. Consequently the conclusion that Jesus was a man, only a man, not more than a man, cannot be accepted by us as an impartial and dispassionate historical judgment.

5. Another instance of how *à priori* assumptions may be brought to the task of criticism, and so vitiate its results, is afforded by Wrede's *Das Messiasgeheimnis in den Evangelien*, which in the sub-title is described as "At the same time a contribution to the understanding of the Gospel of Mark." In his introductory remarks he charges the investigation of the life of

Jesus with three defects: (1) inadequate recognition of the reproduction in the Gospels of the contemporary ideas; (2) premature construction of the life of Christ; (3) undue reliance on psychological divination.

At present it is the first point which concerns us.

"It is indeed," he says, "a self-evident proposition for the entire historical criticism that what really lies before us is only the conception of a later recorder of the life of Jesus, and that this conception is not identical with the reality itself. But this proposition exercises far too slight an influence. One only remembers it, then, when one feels offended by certain things, that is, essentially (1) with strictly miraculous features; (2) with manifest contradictions of the same source; (3) where one narrative opposes another. But where such offences are absent, there one feels oneself without much investigation to be on the ground of the life of Jesus; one regards criticism as at an end, when one has by examination of sources and historical reflections reached the oldest record. That is no distinctness of principle. The consciousness that I have before me representations, whose authors were later—although ever so early Christians, Christians who could look at the life of Jesus only with the eyes of their age, who described it with all the ideas of the community, and for the needs of the community—this consciousness must not forsake me for a moment. For a surer means there is not to determine forthwith the share of the later conception, sometimes a conception of several strata, in the records" (p. 2).

From this standpoint he sets himself to answer the question "When Jesus became known as Messiah, or made Himself known." The suggestion of the first alternative already shows how far criticism is to be carried; for, if there is anything that lies in the

forefront of the Gospels it is Jesus' own acceptance of the confession of the Messiahship. While all the Gospels are to be considered, yet, as the Fourth Gospel falls aside as altogether secondary representation, and as the First and Third Gospels are dependent on Mark " for all questions relating to the actual story of Jesus, especially of the course and the development of His life, the whole burden of responsibility falls almost altogether on Mark. Consequently Mark must stand in the forefront of the investigation " (p. 6).

Holtzmann has been quoted as asserting the historical value of the Second Gospel; but by Wrede Mark too is suspect.

" Mark has actually a great part of unhistorical records in his Gospel. What he reports of the baptism of Jesus, of the raising of the daughter of Jairus, of the miraculous feedings, of Jesus' walking on the sea, of His transfiguration, of the converse of the angel with the women at the grave, and much else besides, no critical theologian believes as he reports it." The supernatural is ruled out of court. But the origin of the Gospel is appealed to to justify extreme caution. " In the best case Mark wrote thirty years after the events, in the best case he reproduced in one *part* of his book, what an eye-witness long enough before the committal to writing imparted of his reminiscences ; a reference to the doublet of the records of the feedings is sufficient proof that he does not everywhere follow him—if indeed he does follow him. Everyone who knows anything of human traditions must admit that even with these favourable assumptions the fidelity and accuracy of the single record become in some measure uncertain."

Before entering on the discussion of the main thesis of the book these initial assumptions claim examination.

First of all we must ask, is it more probable that the Christian conception of Christ without any adequate historical foundation invented a history to serve as its foundation, or that the Christian conception of Christ had its roots in and grew out of what Christ really did, taught, was? How did the Christian Church get its faith, and what was the worth of a faith that needed to be under-propped by an imaginative representation of its origins? Is it not more probable that the faith which sought its justification in history rested on history? The history adequately explains the faith; only arbitrarily can the faith be used to explain away the history.

Secondly, we need not suspect the records because the representation of Jesus they give is in accord with the conception of the Christian community, if, as is more probable, these conceptions resulted from the history. The conceptions should be proved false, before the representations which justify them are declared suspect.

Thirdly, is it more probable that the Christian community somehow came to believe that the Crucified was the Messiah, although He Himself had made no such claim, than that it maintained, in spite of His crucifixion, the faith that had His own sanction? The alternative that the community may have come to regard Jesus as Messiah although He did not so regard Himself is, it seems to the writer, excluded, and should not be made an initial assumption, as it is by Wrede.

Fourthly, if we consider the stress laid by the Christian Church on the facts of history, the importance attached to accurate records of the origins of the Christian faith, as the preface to the Third Gospel indicates, and the insistence in Christ's own teaching and in the Christian

conscience, as represented by the apostolic writings, on truthfulness, we shall feel precluded from treating the Christian tradition as no more trustworthy than traditions generally are. It is surely the business of criticism to distinguish the conditions under which traditions are preserved, and not to substitute for careful examination of the credentials of each tradition vague generalities about the untrustworthiness of tradition generally. Would Peter be likely to remember with accuracy what Jesus had said and done? Surely the impression Jesus made on, the influence Jesus wielded over His disciples, the significance and the value of His life and work to their Christian faith in Him as Saviour and Lord, give us security that by converse with one another each of the disciple company would confirm and preserve fresh and vivid his own remembrances. So again, even if it were proved that Mark did not write at all till after a long interval, is not the more credible assumption that he was carefully treasuring what Peter had taught him about the life of Jesus? Without assuming that the tradition was stereotyped and was transmitted by a duly trained body of catechists, we are entitled to assume that the Christian Church did take reasonable care about preserving the memory of the life of its Head. The burden of proof rests on those who dispute this.

Lastly, Wrede betrays what is common to the whole negative movement—an antagonism to the belief in the supernatural, which offers no reasons, and heeds no objections. This point will be more fully dealt with afterwards.

6. The preliminary assumptions having been thus disposed of, the theory advanced can be much more briefly dealt with. "Wrede" (to quote Weinel's summary) "tests the evangelical tradition of Jesus, as the

Messiah, by one of the chief points of view, from which it appears in Mark, by the idea of the *secret* Messiahship. He attempts to prove that this representation could arise only within the community after the Resurrection of Jesus, as it was known that Jesus during His life did *not proclaim* Himself as Messiah, and one nevertheless believed that God had made Him Messiah by the Resurrection. As one nevertheless sought and found indications of His Messiahship in His life, the idea of the 'secret' was directly given. This positive representation is supported by a negative proof, filling the first part of the book." Into the details of this proof that the "secret" or "mystery" which is spoken of in Mark is the Messiahship, and that Jesus Himself cannot have had a consciousness of Messiahship, it is not necessary to enter. Even the confession at Caesarea Philippi comes to nought in the argument.

"One can conjecture," says Weinel, "that in the background of his view stands a Jesus who did not hold Himself to be Messiah, who did not believe in the necessity and the 'saving significance' of His death."

As regards the main thesis Weinel points out that "the 'sayings' (*Logia*) give a quite similar picture to Mark, that also according to them as they lie at our hand, the conclusion must be drawn that Jesus held Himself for Messiah and believed in the necessity of His death," and that the critical investigation must not confine itself to the Messianic utterances, but must also take into account the tendencies in the moral and religious sayings. He holds that Wrede has not proved his thesis. About the method of argument, he says, that while at first the book charms and captivates, yet "when one is able once to get free of this first impression, then certainly one observes

that the conclusions here and there are made artificially. The difficulties are sometimes needlessly piled up, and much is pushed under the point of view of the Messianic secret, which does not belong to it" (*Theologische Rundschau*, 1902, pp. 239–240).

The writer has preferred to allow Weinel to criticize Wrede as they both write from the same critical standpoint, only Wrede pushes the method to an extreme application which Weinel will not allow. This may serve as an illustration of how this first element in the religious-historical method may be abused, and how necessary are the cautions in its use which have already been suggested

7. We may now turn to the second element in the method, the principle of *historical construction*, of *correlativity*, the connecting of one event with one another as cause and effect, or as stages in a continuous evolution. Of each of the two applications of this principle already mentioned an instance may be given.

Harnack's *Das Wesen des Christentums* has, on the whole, a positive rather than a negative tendency. He recognizes that Jesus claimed to be Messiah, that He foretold His death and assigned to it a saving significance, that He offered Himself as the true and living way to the Father, that His consciousness was unique and inexplicable by any psychology, that the confidence of the disciples that Jesus had risen had a support in His own expectations ; and all these features he claims a right to include in an historical answer to the question, "What is Christianity ?"

Dr. Percy Gardner challenges these conclusions. "It would not show a want of the critical spirit to go further than this, and to maintain with Professor Harnack that Jesus assigned a special significance to

His death in relation to the forgiveness of sins, claimed an unique dignity as King and Lord, regarded His death as a passage to glory, and anticipated a speedy return to the earth as Judge. Yet I cannot persuade myself that on strictly historical grounds these statements could be definitely established" (*A Historic View of the New Testament*, p. 101).

On one aspect of the life of Jesus Harnack takes up an extremely negative position. While admitting a healing ministry, which he tries to explain by the influence of soul on body, and of one soul on another, he denies the possibility of the miracles, which cannot be so explained. His statement about the miracles includes four points:

(1) "We know that the Gospels come from a time in which miracles, one dares to say, were almost something commonplace," and "one did not yet then know the strict conception which we combine with the word miracles" (p. 16).

(2) "We know now that miracles were recorded of prominent persons not first of all a long time after their deaths, also not only after many years, but at once, often on the next day" (p. 17).

(3) "We are unchangeably convinced that what takes place in space and time is subject to the common laws of movement, that accordingly in this sense, that is, as breaches in the continuity of nature, there can be no miracles. . . ." "We recognize also that the religious man is sure of this, that he is not enclosed in a blind and brutal course of nature, but that this course of nature serves higher ends" (p. 17).

(4) "The continuity of nature is unbreakable; but the powers which are active in it and stand in reciprocal action with other powers we are far from knowing altogether." "Who can tell how far the

influences of soul on soul, and of the soul on the body reaches?" He concludes: "Certainly no miracles occur, but there is enough of the wonderful and of the inexplicable. Because we know that to-day we have become also more cautious and more reserved in judgment in regard to records of miracles from antiquity. That the earth ever stood still in its course, that an ass spoke, that a sea-storm was stilled by a word, we do not believe, and will never again believe; but that lame walked, blind saw, and deaf heard, we will not right away dismiss as illusions" (p. 18).

8. Each of these points must be dealt with in order.

(1) Without challenging the assertion that the age from which the Gospels have come to us was a miracle-mongering age, and yet an age that did not assign any great significance to miracles, statements that at first sight appear to eliminate one another, we must ask whether the Christian literature, with which we are concerned, did not recognize a distinction between natural occurrences and miracles, and could not, therefore, regard miracles as something commonplace. No miracle is ascribed to John the Baptist, the miracles of healing of Jesus are hindered by unbelief, and faith in His Person is a condition of their performance; the impression Jesus made on the multitudes was in measure due to His miracles; a miracle of healing was offered as a seal of the boon of forgiveness; a sign was demanded as an authentication of His claim; a distinction was made between the supernatural effects of the presence and power of the Spirit and His normal operations in faith, hope, love. That the writers may have put under the one category what we should now regard as belonging to the other may be frankly conceded. That they had as distinct a conception of an

order of nature as we have cannot be maintained. But that they recognized a difference between ordinary occurrences falling within common experience and extraordinary, and therefore unfamiliar, and that they assigned a significance and value to the latter as indicating the operation of some higher power cannot be denied. What Harnack says about the ignorant and superstitious beliefs of that age is quite irrelevant to the immediate subject.

(2) When the miracles assigned soon after, or even before their death to prominent persons are appealed to as discrediting the evangelical narratives, we must recognize that it is the task of science, not only to recognize resemblances, but to admit distinctions. In each case we must test the evidence. Can it be proved that the evidence is as good in these other cases as it is in the Gospels? The moral elevation and religious intensity of the Gospels should count for something. The indissoluble connexion between the works and the words of Jesus, between these and His character and consciousness must receive due regard. The narratives of miracles are woven into the very texture of the evangelical record. How many of the sayings of Jesus are closely linked with works of healing? How many of the most beautiful and attractive traits in the portrait of Jesus are drawn from His dealing with sufferers who came to Him for relief? (The inadequacy of Harnack's explanation of the healing ministry will be afterwards shown.) This has led us to the second consideration. The miracles are harmonious with the character and consciousness of Jesus; they are not external confirmations, but internal constituents of the revelation of the Heavenly Father's love, mercy, and grace, given in Him the beloved Son of God, and the com-

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passionate Brother of men. Can the miracles assigned to other prominent persons stand the same test?

(3) Those who accept the evangelical narratives of miracles do not assume any breach in the continuity of nature, any disregard of the universal laws of movement. As Harnack himself admits, our knowledge of the forces that act and react in the course of nature is not complete. Miracles—even walking on the sea—may be, as has been suggested, manifestations of higher laws and a wider order of nature than is known to us. Negatively we define miracles as events which nature as known in our common experience cannot explain. Huxley denied, not the possibility of miracles, but the sufficiency of the evidence for them. Harnack's statement goes much further than science to-day demands. Positively we define miracles as events which because of their character and purpose we ascribe to the will of God, being ignorant whether that will acts directly or uses means of which we know nothing. As Harnack recognizes the presence and operation of God in the course of nature, he is not logically compelled to his negative attitude. May not that Divine will act generally according to fixed habit; and yet for special ends act in a way new and strange? In life physical forces are transcended; so vital processes in mind; the process of evolution allows at this stage or that a Divine initiative. Grant the moral significance and religious value of Jesus, is it incredible or unreasonable to hold that such a Divine initiative is connected with His Person? Those who mentally, morally, spiritually reduce Jesus to the measure of a man may find difficulty in admitting the miracles; but Harnack, while unwilling to commit himself to any dogmatic definitions about the Person of Christ, yet assigns to Him so

unique a personality that it seems inconsistent in him so to assert the impossibility of His miracles.

(4) Harnack, be it observed, recognizes the truth of at least some of the records of the healing ministry, but tries to account for it by what Matthew Arnold called *moral therapeutics*. The possibility of cure by such means is confined to nervous disorders; and it would be only a few of the miracles of Jesus that could be thus accounted for. A medical man has recently investigated this subject; and this is his conclusion:

"If the neurotic theory of the miracles of healing, popular though it is among many critics, will not stand examination; what will be the result of its disappearance? A clear issue will be raised. Should the critics have the courage of their convictions when they declare that they cannot disentangle the narrative of the life from all the mighty works, and when they severally assert that the healing ministry stands on as firm historical grounds as the best accredited parts of the teaching, then the partisans of a more conservative position may very fairly demand that the attempt to draw arbitrary lines of distinction between one kind of mighty work and another shall be given up. If the dropsy which was cured was real dropsy, and the withered arm a real withered arm; if the blind old men were not the subjects of hysteria, and the sick folk who were laid in the streets were not all neurotics, then we can no longer accept the works of healing as historical and reject the so-called cosmical miracles. One who could rejuvenate at a word a strand of atrophied nerve might bring about the wasting of a fig-tree in a moment; and it would be rash to say that He might not command the winds and the waves, or raise the dead to life" (R. J. Ryle, M.A., M.D., in the *Hibbert Journal*, vol. v, No. 3).

The distinction between the two kinds of wonderful deeds appears to be untenable; and Harnack would need to advance from his present position to a recognition of the supernatural power of Christ, or to recede to a denial of the healing ministry. One of his sentences does not show the fairness one would expect from him. The standing-still of the sun and the speech of the ass are neither as well attested nor of the same quality as Christ's rescue of His disciples from their danger. Harnack's whole argument does not by any means compel acceptance.

9. Harnack does recognize the uniqueness of Jesus in moral character and religious consciousness and does not attempt to explain it. "How He came to this consciousness of the uniqueness of His filial relation, and how He reached the consciousness of His power, and of the obligation and task which lie in this power, that is His secret, and no psychology will discover it. The confidence in which John lets Him speak to the Father: 'Thou hast loved Me before the world was founded,' is assuredly overheard from Jesus' own certainty. Here all research must be silent" (p. 81).

No such reverent reserve restrains Schmiedel. He undertakes to trace the genesis and development of Jesus' consciousness as Son of God and Messiah.

"If He proclaimed that all men are children of the Heavenly Father, must He not first of all have felt the truth of this in Himself, the truth that He was a *child of God*? I have purposely avoided saying 'Son of God' because, in using this expression, we are apt to be influenced by the language introduced by the Apostle Paul, and to think that He was the only being of His kind, and that He had come into being in a different way from all other men. I have chosen

another expression, though we have a perfect right to insist that 'Son of God' literally, and even in Jesus' original use, meant no more than a man who subordinates himself and his own will to God, as a human son does to his human father, and may in consequence feel assured that he has God's love, in the way in which Jesus Himself has expressed it: 'Love your enemies, and pray for them that persecute you, that you may be sons of your Father which is in Heaven'" (op. cit., p. 40).

The steps by which Jesus advanced from this consciousness to the claim of Messiahship are described as follows. *First of all* He felt Himself to be alone in the conviction that God was a loving Father. *Secondly*, His sympathy with the people was "enough to make Him feel that He was called to be the *spiritual leader of the people in religious matters*." *Thirdly*, in view of the hindrances to this relation in the existing pieties of the age, "He must have believed Himself to be chosen by God to be a *reformer*." *Lastly*, as "the advance from the thought of being a reformer to that of being the Messiah is a great one," "the idea that He was the Messiah ripened gradually during His public ministry, of course before He asked His disciples whom they thought Him to be, and expressed satisfaction at the answer of Peter, 'Thou art the Messiah'" (pp. 30–42).

The "precise point at which Jesus could not *avoid* coming to the definite conclusion that He was the Messiah" is held to be the time when the conviction was forced upon Him that the law of Moses must be altered, and as God could alone do this, "only His greatest minister, the Messiah, could be destined to announce the change." This explanation Schmiedel holds proves "that *Jesus' conviction that He was the*

Messiah was in no sense due to presumption but was only reached after a hard struggle."

The last stage of this psychological investigation is this. "The *belief in His second coming* from Heaven became the necessary consequence of His conviction" that He was called to be the Messiah, "as soon as He grew familiar with the thought that He might be destined to suffer death before He had completed His Messianic work" (pp. 44–47).

The consequence for Schmiedel's estimate of Jesus of this pretended *historical construction* is this. "It is certainly a misfortune that the most exalted idea that Jesus was obliged to adopt, in order to carry out His mission, the belief in His Messianic rank, should have led Him not merely to suffer death, but also to cherish these expectations which could not really be fulfilled; but I cannot see that this casts any shadow upon His character and His religion" (p.50). Jesus was a *visionary*, in cherishing expectations about Himself too lofty for realization, although not guilty of over-rating His own powers, nor wanting in prudence or stability, nor expecting what His contemporaries regarded as impossible. This is what the Head of the Christian Church, who is proving Himself the world's Saviour and Lord is reduced to in the attempt to explain His consciousness psychologically as absolutely and exclusively human.

It does not seem necessary to criticize this hypothesis in detail; the Gospels do not afford evidence in its support; all the testimony of the Gospels to Jesus as mediating for man this filial relation to God is set aside; the Christian faith in all ages and all lands is pronounced a pitiful and miserable mistake. Can this be justly regarded as *historical construction*, as the discovery of adequate causes for real effects, as a

reasonable and credible interpretation of the process of evolution? Of this movement Dr. Sanday has written words wise and weighty, which the present writer would fully endorse:

"When we come to Christianity, Weinel and his friends see in it a far larger proportion of what is not progress but depravation and corruption, not the gradual expansion and purification of true ideas, but the wider dissemination of ideas that are false. There are nearly fourteen centuries of the dissemination of these false ideas; then comes a sudden spasmodic effort of partial relief; and at last, in the latter half of the nineteenth and in the twentieth centuries, there is some sort of approach to a rediscovery of truth. It seems to me difficult to describe this view of history as anything else than a systematic impeachment of Divine Providence" (*The Criticism of the Fourth Gospel*, p. 235).

It is the same estimate of the Person of Jesus as not more or other than a man of His own age and people which leads many scholars, in interpreting His teaching, to assign exaggerated importance to the contemporary conceptions of the *Son of Man, Messiah, Kingdom of God*. It is necessary for us to know what these terms meant for Jesus' environment; but we may recognize that His use of words was independent and original. This is a topic which cannot here be pursued any further.

10. The third element in the religious-historical method is *scientific comparison*. Not only must religious psychology attempt, as does Schmiedel, to trace the origin and the development of the unique consciousness of Jesus, so that it may be stripped of its mystery, but the distinctive ideas of Christianity about the Person of Christ must by the study of

comparative religion be shown to be not isolated or unrelated, but similar to, if not dependent on, the conceptions current in other religions. An instance of this last procedure may be found in Pfleiderer's *The Early Christian Conception of Christ.*

"It is to the great and abiding credit of the scientific theology of the nineteenth century that it has learned to distinguish between the Christ of faith and the man Jesus of history, two entities which have been identified by ecclesiastical dogma. By means of careful and toilsome critical investigation it has been shown how the dogma of the God-man gradually took form, precipitated as it were from the intermingling of religious ideas of various origin with the reminiscences of the early Church concerning the life of her Master."

These "religious ideas of various origin" must be traced to their several sources. "If the import and significance of the early Christian myths is to be understood, these must be considered not simply in the isolation of Christian tradition, but in relationship with and in dependence upon the myths and legends of universal religious history. The sphere of comparative religion, I am convinced, offers to the theology of the twentieth century a rich field of labour, whose culture will result in the clearing up of many problems to which Biblical exegesis and criticisms have so far found no satisfactory solution" (pp. 7, 14).

The result of this process of blending myth and legend with history is boldly justified by Pfleiderer:

"Why could not this moral ideal have been presented in its simplicity, without the garment of myth, in the teaching and example of Jesus? Why, that is, could not the Jesus of history instead of the Christ

of faith have been made the sole subject of Gospel preaching? The answer is twofold. In the first place, the Gospel, when preached in the heathen world, in order that it might be understood, was compelled to accommodate itself to the prevailing heathen ideas, in short to the myths; it could not conquer the myths and ceremonies of the religion of nature otherwise than by clothing its new ideal in the given forms and transforming these from within. Moreover, in the second place, we must not forget that the historical Jesus, although He was the first to be strongly inspired by the new spirit of Divine worship and of love, and so has given the mightiest impulse to its awakening and its sovereignty in the hearts of men, was not therefore solely the embodiment of this ideal principle. This simply could not be; for a principle or ideal can never exactly coincide with any individual manifestation in time and space, but reaches far beyond and above all these." "It was, therefore, absolutely necessary that the universal, eternal and ideal import of Jesus' personality should be delivered from the individual and social limitations of its temporal manifestation, and as the real principle of redemption should find correct expression in a form above the limitations of time."

This embodiment of the Christian principle in myth and rite has much to teach us to-day.

"They show us how we ought to let history point the way above history to the eternal and omnipotent God, who is a God of the living and not of the dead; they warn us to free ourselves from the fatal form of historicism, which seeks God's revelation only in the records of a dead past, and thus loses the power of finding it in the living present." "We are to behold the living Christ-spirit, this ever indwelling Divine

principle of mankind everywhere, where the souls of men open themselves to the knowledge of every truth, where hearts glow with enthusiasm for all that is good, where love fulfils its daily offering of self-sacrifice for the good of the community, where there is conflict and suffering for the cause of justice and righteousness in society, where there is faith in the continual coming of God's Kingdom among us, and where in this faith the world is overcome" (pp. 165–170).

We are concerned in this discussion with general principles rather than with detailed applications; but before we pass to the criticism of Pfleiderer's statements, a brief summary of his results, as given by Hollmann, may be added:

"Pfleiderer places the Christ-picture of the primitive Christian faith in the wide flowing stream of religious history. He shows how the various representations of Christ as Son of God have their striking parallels in Judaism and among other peoples. For the representation of Christ as the Conqueror of Satan the author refers to the Buddhist and Persian legends and the Greek myth of Leto. Most worthy of attention is the material brought in the third section to bear on the miracles of Jesus. I direct special attention to the narratives of miracles (a striking parallel to the young man of Nain), communicated from the biography of Apollonius of Tyana. Also Augustine de civ. xii. 8 should be underlined. The fourth section occupies itself with Christ as the Conqueror of Death and as the Mediator of Life. Pfleiderer here instances the atoning efficacy of the death of the righteous among the Jews, Greek atoning rites and the human sacrifices of the Canaanites and the Carthaginians. The Greek, Egyptian, and Phrygian mysteries rest with attachment to naïve nature religion on the

thought of the dying and coming to life again of the Godhead. The descent to hell is known to Babylonian and Mandaean myths, Greek and Roman legends. Ascents to Heaven we find with Enoch and Elijah, with Augustus, Peregrinus, Proteus and others. For the appropriation of the life given by Christ there first comes into consideration belief in His name—here the whole rich realm of ancient beliefs in names—then Baptism and Lord's Supper. Here are brought together the widely spread convictions of the divine-cleansing powers of water among the Babylonians, Greeks, Romans and Persians, and the representations of holy foods, which directly put into communication with the Godhead (the Mithra mysteries). A last section brings material for the position of dignity and power of Christ in the community. From the Babylonian Marduk and the Egyptian Ammon-Ra we are led to Augustus, who, according to inscriptions in Asia Minor, was described as Redeemer of Men. The total impression of this collection of materials is a strong and convincing one, although in particulars much still is very uncertain " (*Theologische Rundschau*, 1904, pp. 247–8).

11. This whole argument challenges the following criticisms:

In *the first place*, there is recognized in science the method of difference as well as of agreement. We must recognize the dissimilarities as well as the resemblances of phenomena. Take, for instance, what Pfleiderer calls " the most noteworthy parallel to the Christian legend " of the virgin-birth, the story of Buddha's birth in the *Lalita Vistara*. It has to be pointed out first of all that a very much longer interval of time, allowing for a luxuriant growth of legends, elapsed between the date of Buddha's birth and this

story of it than between the birth of Jesus and the composition of the Synoptics; and secondly that the character of the narratives is as unlike as could be. The Buddhist legend begins with a detailed description of a scene in Heaven, where Buddha "announces his purpose to descend into the womb of an earthly woman and to be born as man that he may bring salvation to the world." His mother, having obtained permission from her husband "to withdraw for a period from wedded life, in order to practise in strict retirement the life of an ascetic, saw in her dream a white elephant enter into her body, doing her no hurt." After "a birth painless and undefiled" the new-born child at once cried out with the noise of a lion: "I am the noblest, the best thing in the world! This is my last birth; I will put an end to birth, to old age, to sickness, to death!" This exclamation is accompanied by various natural portents. The rest of the story is of the same kind, marvel heaped upon marvel. It shows a signal lack both of taste and judgment to consider that this closely resembles the simple and reserved evangelical narrative. Is there not the difference discernible between fiction and fact?

Secondly, even where there is resemblance, there need not be dependence. It is generally recognized by scholars that the attempt to derive the evangelical story from Buddhist legend is futile, and Pfleiderer is content with speaking of parallelism. Is there any explanation of the common tendency to believe in the Incarnation of the Divine Being? That there is such a tendency may be frankly and fully admitted. Must we explain it as Pfleiderer does? Is it a tendency that expresses itself only in myth formation without any corresponding reality? May we not rather think of it as prophetic, as the foreshadowings of fact? We

ought to emphasize the differences between the myths and the history of the Incarnation; the moral and religious quality of the one is so immeasurably inferior to that of the other that we reject the myth, but accept the history. Surely the God who has implanted in man this search and struggle after union with Himself which is expressed, however crudely and partially in such myths, does intend to enter into union with man. The study of comparative religion may be of great value to Christianity, not as Pfleiderer supposes, but by discovering the fundamental religious ideas and ideals, needs and hopes of mankind, and by showing that though expressed without satisfaction in myths, all these prophecies have found their fulfilment in a real history. Christian theology has always appealed to ethnic sacrifices as evidence of man's need of, and desire for atonement; and the way to meet such an attack on the truth and the worth of the Christian faith as Pfleiderer's, is to extend this method; and to prove that in all respects Christ is the desire of all nations, the reality which these myths foreshadowed.

Thirdly, to pass to some of Pfleiderer's general principles, we may ask: Is there justification for his condemnation of *historicism*? The search for God's revelation in the records of the past need not involve the loss of the power of finding it in the present. If the eternal God uses both for His ends the past is not dead, and the present alone living. This is a rhetorical antithesis that has neither truth nor worth. Those who accept the historical Jesus as the Son of God and Saviour of the world, and assign the significance and value of Divine revelation to His earthly life, also recognize Him as the Living Christ present, interested, active here and now. All that Pfleiderer says so enthusiastically about the Christ-Spirit they

fully endorse, only for them the Christ-Spirit is less vague and more real as the still-living Person, whose moral character, religious consciousness, and personal vocation are portrayed in so vivid colours in the evangelical testimony. Why should not the eternal and omnipresent God who is above history also express Himself in history, in this Person who perfectly and finally for all mankind is the image of the invisible God? If humanity is one both as distributed in space and preserved in time, there may be given a Divine revelation, universal and permanent, which all mankind may apprehend, appreciate, and appropriate. Is not the history of the Christian Church in its endurance and expansion the evidence of the universal and permanent truth and worth of the revelation of God in Christ? Over against Pfleiderer's idealism, which scorns dependence on history, we may place Herrmann, who contends successfully that our faith needs historical facts. He recognizes that it is the eternal law of God that takes possession of us in the moral law that claims us for itself, yet as we live in time and belong to history, it is in time and through history that this law must be realized in us. "God is for us the power which joins the temporal with the eternal, which makes it possible for man who lives in time to cleave to the eternal law, which turns to him as the law of his own inner life." As this law has to be realized in history, God who alone makes that realization possible, must be manifest in history. "In the history of mankind there is one event" that so manifests God, "that is the appearance of Jesus Christ as it is handed down to us in the books of the New Testament" (*Warum bedarf unser Glaube geschichlicher Thatsachen*, p. 24, 28, 30). This is a much more reasonable position.

Fourthly, we must challenge Pfleiderer's *ipse dixit* that the ideal cannot be realized in any individual, and has not, therefore, been realized in Jesus. If this were true, it would be a fatal objection to the view just stated, that the Divine revelation is given adequately in Him. But the more closely we look at this statement the more it appears as an *à priori* assumption of philosophy, and not an *à posteriori* conclusion from history. Jesus was a man of His own time and age; He expressed Himself in the temporal and local forms of belief and custom; but is it not possible for us to detach the universal and permanent kernel of revelation from the husks of Jewish modes of thought and life? His moral character, His religious consciousness, His mediatorial function are so presented in the Gospels as to possess truth and worth for all lands and all ages. His revelation has not been transcended, nor is it likely to be.

Lastly, we may admit what measure of truth and worth there is in Pfleiderer's contention. In the primitive Christian faith there are both Jewish and pagan elements; and it is certainly the necessary and commendable task of Christian scholarship to analyse that faith into its constituent elements. The Gospel had to come to the Jew and the Gentile in a form that could be understood and welcomed. It is possible that Christian theology in the past with its dominating conception of the inspiration of the Bible has sought to preserve the temporal and diffuse the local; and it may be necessary that the essential Christian Gospel should be simplified and purified, and so vitalized and invigorated. What, however, vitiates attempts like these of Pfleiderer is the assumption that a Jesus who cannot be expressed in merely human terms is necessarily unhistorical. Man needs a Divine Saviour and

Lord; pagan myths even point to that need. Mankind is finding that need met in Jesus—the history of the spread of the Gospel and the growth of the Kingdom on earth is the proof. An explanation that does not adequately account for the worth of Jesus Christ in His historical function and achievement is not historical. The Christian believer has his value-judgment of Christ, a value-judgment which is consistent with the representation of Jesus which is given in the evangelical history, but is contradicted by the conceptions of Jesus which emerge in many of the applications of the religious-historical method to the records of His life. The criticism of these applications here offered serves as a confirmation of the *historical value of the Gospels.*

12. In applying this method it seems to the writer that these limitations of its principles should be steadily kept in view.

(1) While the tenacity of religious tradition, custom, and belief needs to be very much more fully recognized than it generally has been by critics, in the case of Jesus especially it is reasonable to assume that He left an indelible impression and an imperishable memory in the Christian community. Extreme caution must be exercised in declaring this or that feature of the evangelical testimony unhistorical merely on the ground that present beliefs affect past memories.

(2) If human personality is not evolutional (as Dr. Gardner concedes), and if, as Troeltsch maintains, religion involves an immediate contact of man with God, the principle of causality or evolution cannot be too rigorously applied to the religious consciousness; in it the temporal is lifted up to the eternal, and therefore we cannot say confidently what is or is not possible beyond ordinary human capacity.

(3) The comparative method of religion does not necessarily prove that all beliefs are alike false, or true; but rather it may be used to demonstrate that imperfect ideas and ideals are prophetic of perfect reality, that the religions of the world are various stages in a development which has a consummation in Christ. This discussion has not been intended to discredit criticism, the religious-historical method; but to detach from it certain assumptions which vitiate its applications, and to indicate the qualifications by the due recognition of which it may become a handmaid of the Gospel of Jesus Christ.

I.

PROLOGUE: THE ETERNAL WORD.

1. The revelation of God to man is by Herrmann confined to the "Inner Life" of Jesus, which it is intended in this volume to exhibit in very much greater detail than Herrmann attempts. The grace of God thus manifested and communicated evokes the faith of man which apprehends and appreciates it. The method of man's salvation by Jesus Himself is this:—

"We are to allow ourselves, as the disciples did then, to be seized and uplifted by that which in our position touches us as something indubitably real. That is, in the first place, the testimony of the disciples to the power and majesty of Jesus. The second is the inner life of Jesus, which from the testimony of the disciples meets us as something real and active in the world" (*Verkehr des Christen mit Gott*, p. 63).

The "inner life" of Jesus, which is the core of Divine revelation, we reach, and can only reach, through the impression made on the disciples. The objective presentation and the subjective impression are inseparable.

As has already been indicated in the *Critical Introduction*, each of the Synoptic Gospels has its distinctive purpose, and the facts of the life of Jesus are presented to fulfil this aim. But as the criticism of some of the applications of the religious historical method has shown, the subjective impression does not obscure or

distort the objective presentation. In the Fourth Gospel it must be conceded that the historical material has undergone a more thorough transformation by the doctrinal intention; the subjective impression has much more influenced the objective presentation. This does not, however, necessarily deprive the Fourth Gospel of value, as the impression Jesus made on those brought into direct historic contact with Him, and the transformation He wrought in them, belong to the total historical reality of the revelation of God in Him, which must not be confined to the words and works of His earthly life. What He was to, and made of, John or Paul is part of the Divine manifestation and communication in Him.

While this volume is intended to deal almost entirely with the objective presentation, yet it would appear to the writer incomplete did it not include a brief account of the subjective impression, at least in the two most prominent and influential types, the Johannine and the Pauline. Between these two there is a great deal that is common, belonging probably to the early Christian tradition; but each has its peculiarity. The Fourth Evangelist, as has been argued in the Introduction, is an eye-witness, or records the reminiscences of an eye-witness. His starting-point is the earthly life of Jesus, although he sees it in the transforming light of belief in the Divine Sonship of Jesus. His reflection seeks an explanation of the glory he sees in the earthly life in the pre-existent state. The Apostle to the Gentiles had not been an eye-witness of the earthly life; it is no injustice to him to say that it had far less significance for him than for the Fourth Evangelist. It was the Risen Lord who was revealed to him; and while in his theological meditation he too takes account of the pre-existent state in his

doctrine of the Person, his dominant interest is the Living Christ. Accordingly the prologue of these studies may deal with John's Eternal Word, the epilogue with Paul's Living Christ.

2. The starting-point of the Fourth Gospel is the earthly life of Jesus. The reminiscence of an eye-witness is the basis of the reflections of a thinker. It is not a bold and vain speculation with no contact with historical reality with which we are concerned in John's doctrine of the *Eternal Word*; it is a sober and serious interpretation of a real experience that the Fourth Evangelist offers to us. It was because Jesus had been to him the Light, the Life, the Love of God Himself, that he described Him as the Eternal Word; and in so describing Jesus the evangelist believed himself to be guided by the Spirit of Truth, who was taking the things of Christ, and revealing their deeper meaning and higher worth to him.

The Christian Church generally has found the doctrine of the Fourth Gospel to be a legitimate and necessary exposition of the meaning and worth of its Saviour and Lord. If the facts not only of the earthly life of Jesus, but of the work of the Living Christ in the history of the Christian Church justify the estimate of the Person which is expressed in this doctrine, then its value for Christian faith, and its validity for Christian theology, is not affected either by the origin of the conception of the *Logos* in Jewish or Hellenic thought, or by the further speculations in Christian theology that have grown out of it as root. Even should it be shown that the evangelist's *objective presentation* of the earthly life of Jesus has been removed somewhat further from the historical reality than the Synoptic by this *subjective impression*, the question still claims an answer: Is the worth of Jesus and the truth about

Him fully and worthily expressed in the name *Eternal Word*?

3. The origin of the conception cannot, however, be altogether passed over.

"The preponderance of opinion," says Dr. Sanday, "at the present time doubtless leans to the view that there is some connexion between the Logos of Philo and the doctrine of the Logos in the Fourth Gospel." In regard to the alternative view of a Palestinian origin of the doctrine he states: "I believe it to be possible that a doctrine like that of the Philonian Logos was more widely diffused than we suppose"; but he admits that "we have traces of a tendency, but not a system."

As "in both Philo and St. John we have what might really be called a system, this creates a presumption that the connexion between them is not accidental." But, on the other hand, he maintains that the Fourth Evangelist was more a thinker than a reader, and was not likely to make himself acquainted with Philo's work. While there are many coincidences of idea, these may be explained by a common dependence on the Old Testament, and by similar developments of the same idea. The Philonian catchwords are absent, as Dr. Drummond strongly puts the point, "the total absence of Philo's special vocabulary not only in relation to God, but in regard to the Logos." There are more fundamental differences. It was inevitable that, when the evangelist identified the Divine Word with the person of Jesus, the conception of the personality of the *Logos* became more distinct than it is in Philo. The idea of the *Logos* is in each case different. "The essential point in Philo's conception is the philosophic idea of the Divine reason; the centre of St. John's is the religious idea of the

Divine word, Divine utterance, creative, energising, revealing." In Philo the separation of God from Creation is insisted on, and the *Logos* is the mediator; but in the Fourth Gospel, "the dominant thought of the prologue is the thought of creation, revelation, and redemption wrought by 'the living God'—that old comprehensive genuinely Hebraic name—but wrought by Him through His Son, who is also His Word."

In the Gospel itself the idea of the *Logos* is represented by the conceptions of Life and Light; and although Philo uses metaphors derived from both, yet his use is ornamental, whereas the Fourth Evangelist's is "pregnant with meaning."

The dualism of Philo is entirely absent, and the Divine life is represented as reviving even the body. The term Paraclete Philo applies not to the *Logos*, but to the Cosmos, which for the Evangelist is hostile to God. The conclusion is that, if there is a connexion between Philo and John it is not direct, but indirect, for "there must have been many avenues by which the conception of the Logos may well have reached the Apostle besides that of the direct and systematic study of the writings of Philo" (*The Criticism of the Fourth Gospel*, pp. 184–200).

4. It is not so carefully guarded a statement that we find in Mr. Scott's *The Fourth Gospel*.

"The Fourth Gospel," he says, "is based on a doctrine of the Logos which to all appearance is closely similar to that of Philo. In the prologue the main features of the Platonic conception are reproduced in vivid summary—the eternal existence of the Word, its relation to God as towards Him (*πρὸς τὸν θεόν*) and yet distinct, its creative activity, its function in the illumination and deliverance of men.

The prologue assumes that the idea of the Logos is already a familiar one in Christian theology. It is introduced abruptly, as requiring no defence or explanation, and its different aspects are lightly indicated, by way of reminding the reader of truths sufficiently known to him. The doctrine of Philo had therefore naturalized itself in Christian thought before it was taken up by the Fourth Evangelist, and must already have undergone a certain modification. At the same time every verse in the prologue offers striking analogies to corresponding sayings of Philo. We have every reason to believe that John had acquainted himself directly with the works of the Alexandrian thinker, and consciously derived from them" (p. 154).

That there is difference as well as resemblance is recognized.

"The Philonic doctrine is not accepted by John without essential modifications. His impression of the actual life of Christ reacts on the philosophical hypothesis from which he sets out, and fills it with a new content. His Logos is not an abstract principle, but a Person; not a cosmic, but a spiritual agent; not creative reason, but the revealing Word of God. Nevertheless, when he borrows the Philonic term he undoubtedly intends that it should bear the same general connotation as it does in Philo. Jesus Christ was one with that divine Logos in which Greek and Alexandrian thinkers had recognized the highest object of knowledge. All that had been predicated of the Logos could likewise be predicated of Him. He was not only the Jesus of history, but a pre-existent being, δεύτερος θεός, the supreme agent and manifestation of God" (p. 159).

5. The question raised is not one of merely scholarly

interest; but affects the value and validity of the Johannine representation of the Person of Christ. Dr. Sanday assumes that the historical facts, known to the evangelist, warranted fully the conception of pre-existent divinity; and that it was not so much the conception that was borrowed, as the terminology in which the conception was expressed which was derived, more probably indirectly than directly, from Philo. Mr. Scott assumes that the historical facts, of which the evangelist had only a second-hand knowledge, did not necessitate any such conclusion; that the idea of the *Logos* is rather a bit of alien philosophical speculation imposed upon and disturbing the history.

We shall be in a better position to decide which of these two positions we should assume when we have considered the further question, how far has the record of the life of Jesus been affected by this dominating conception of the Prologue? The view taken by Mr. Scott is as follows:—

"In the body of the Gospel John makes no further mention of the specific theory of the *Logos*, and appears to concern himself entirely with the historical Person of Jesus. He abandons, it might seem, the speculative idea, and seeks to reproduce the impression made on him by the actual life. But while it is partly true that the explicit doctrine of the prologue passes out of sight, the endeavour is still maintained to discover the presence of the *Logos* in the earthly life of Jesus. His humanity is different in essence from that of the men around Him. Through all His acts and words a 'glory' shines out and reveals Him as the only-begotten of the Father" (p. 163).

The evidences alleged in support of this thesis are the following:—

(1) In the miracles, on which special stress is laid, the evangelist " found proof that Jesus as the incarnate Logos, exercised a power that belonged distinctively to the divine character " (p. 165).

(2) " Attributes are ascribed to Jesus which point conclusively to the possession of the Logos nature," as omniscience, omnipresence, a Divine majesty (p. 165).

(3) " The aloofness of Jesus, as of one who belonged to a different world, is everywhere brought into strong relief by the Fourth Evangelist " (p. 166).

(4) " A still more remarkable feature in the Gospel is the emphasis laid on the absolute freedom, the self-determination of Jesus " (p. 167).

(5) " The Logos character of Jesus which is thus illustrated on various sides by His actions, comes to clear expression in His spoken words " (p. 170).

In regard to this statement, the following observations may be made :—

(1) The sense put on some passages, while not without warrant, is not necessarily the only one possible.

(2) It must be admitted that doctrinal considerations do, to some extent, although not to so great an extent, prevent an absolutely objective presentation ; the difference between the Synoptics and the Fourth Gospel demands this admission.

(3) These doctrinal considerations, however, are not so much the result of the *Logos* idea, as of the evangelist's own faith in the Divine sonship of Jesus. The convictions of Christ's person, reached by the evangelist after the Resurrection, are antedated, and do affect the record which he gives of the earthly life of Jesus.

6. Harnack expresses an opinion entirely opposed to this view :

" No doubt the prologue," he says, " to some extent

contains the themes set forth in the presentation that follows, but they are worded in such a way that one cannot help thinking the author wished to prepare Greek readers for the paradox he had to communicate to them, by adapting his prologue to their mode of thought. Under the altered conditions of thought which now prevail, the prologue appears to us the mysterious part, and the narrative that follows seems the portion that is relatively more intelligible. But to the original readers, if they were educated Greeks, the prologue must have been the part most easily understood. As nowadays a section in the nature of the Christian religion is usually prefixed to a treatise on dogmatics, in order to prepare and introduce the readers, so also the Johannine prologue seems to be intended as an introduction of this kind. It brings in conceptions which were familiar to the Greeks, in fact it enters into these more deeply than is justified by the presentation that follows; for the nature of the incarnate *Logos* is by no means the dominant one here, though faint echoes of this idea may possibly be met with here and there in the Gospel. I confess I do not notice them—the predominating thought is essentially the conception of Christ as the Son of God, who obediently executes what the Father has shown and appointed Him. The works which He does are allotted to Him and He performs them in the strength of the Father. The whole of Christ's farewell discourses and the intercessory prayer evince no Hellenic influence and no cosmological speculation whatever, but show the inner life of a man who knows Himself to be one with God, to a greater extent than any before Him, and who feels the leading of men to God to be the task He has received and accomplished" (*History of Dogma*, Eng. Trs. I, p. 329, note).

It is probable that Harnack inclines to overstate the case on the other side. It is scarcely a just representation of Johannine doctrine to speak of "the inner life of a man who knows Himself to be one with God, etc.," as the unique Sonship of Jesus is the dominant idea of the Evangelist. This Sonship is presented as Harnack indicates, as a dependence on and submission to, as well as a communion with God as Father. With this qualification Harnack's view does commend itself as more just to the Gospel than is Mr. Scott's. The Prologue does not dominate the Gospel, although it would be going too far to say that it does not influence the Gospel.

To return to the larger question which was postponed till this narrtive had been dealt with. There are traces of teaching in the Synoptics that prove a unique, Divine Sonship in Jesus. The doctrine of the Son of God is more fully developed in the Pauline Epistles. There seems to have been a common faith in regard to Christ's Person in the Apostolic Church. The Johannine doctrine as it is presented in the Gospel is not an unwarranted intrusion of an alien speculation into the belief of the Christian community. The faith in Christ as Divine was there. What the Fourth Evangelist did was to borrow terms, and necessarily ideas, from current contemporary thought in order to commend his personal conviction to thoughtful men in his immediate environment. Dr. Sanday's judgment seems preferable to Mr. Scott's on this question.

7. Having dealt with the origin of the *Logos* doctrine and its relation to the contents of the Fourth Gospel, it seems desirable now that we should consider its value and validity. It must be recognized in the first place that such a term as *Logos* has its associations of thought, from which it is not easily detached; and that conse-

quently it lends itself readily to speculative developments, which have little or no connexion with the real interests of Christian faith. The cosmic functions of the *Logos* are stated in the prologue, although not dominant in the Gospel. It is questionable whether the historical personality of Jesus is made more intelligible or credible by such an association of ideas, although, as the *Constructive Conclusion* will show, one who holds the position and discharges the functions in human history that Christian faith ascribes to Christ may properly be regarded as having permanent and universal cosmical significance.

The doctrine of the prologue does not help us to understand Jesus in His earthly life, although reflection on what He has been to and done for mankind may lead us to assign such wider relations. The conception of the *Logos* was due, it must not be forgotten, to the impotence of Hellenic and Jewish thought to connect directly the Infinite Creator and His finite creation. Where, as in modern thought, the Divine immanence must be insisted on, God and the world are brought into so immediate relation that the mediation of the *Logos* as distinct both from God and from the world is excluded. It is true that in the Gospel this separation is not recognized. It is God Himself who is in Jesus. In this respect the conception with its original association of ideas does not truly represent the Evangelist's thought. To assert a more absolute unity of God and Jesus it does seem desirable not to press the conception of the *Logos* at least as an intermediate being. The Word as God's self-expression in nature and history—the Old Testament conception—is an idea more congenial to Christian thought. A much more adequate term is that which is prominent in the Gospel itself, *Son*. The ethical is emphasized by it,

and the spiritual, and not the intellectual and the metaphysical.

In the historical personality of Jesus even as represented in the Fourth Gospel the relation to God is most fitly described as filial. The dependence on, and submission to, as well as communion with, God, which characterized the earthly life of Jesus, are thereby expressed. If it be contended, as it has been, that the filial relation to God is appropriate only to the Incarnate Word, that only as man was there dependence and submission, it must be insisted that the moral character and religious consciousness of Jesus have so absolute a value, that they must be regarded not merely as temporal phases of Divine revelation, but even as eternal relations in the Divine reality. The self-limitation in God for self-expression and self-communication in Creation, Providence, and Redemption must have its roots in the eternal capacity and character of God. Sonship as the highest stage of the process of Divine revelation in history must have its eternal type in God Himself. The relation to God revealed in the moral character and religious consciousness of Jesus receives its full significance and value only as it is regarded as the temporal expression of an eternal reality in God. God is eternally Son as well as Father.

8. One of the differences between Philo's and John's doctrine on which much stress has been laid is this, while Philo's conception wavers between personification and personality, John's is said to invest the *Logos* distinctly with personality. There can be no difficulty about the reason for this difference. In Philo the *Logos* has still the vagueness of a speculative idea, and an idea the difficulties of which could be concealed only by such vagueness. In John the definite person-

ality of the historical Jesus is ascribed to the pre-existent *Logos*; the *Logos* in eternity becomes as individual as Jesus in time. This was inevitable; as the *Logos* is identified with Jesus, so that the glory of the *Logos* rests on Jesus, so is the *Logos* invested with the concrete form of Jesus. This at least is the impression the prologue makes. It is probable that this idea was not explicit in the mind of the Evangelist, and that he did not realize the difficulties it involves. It is necessary, however, that these should be pointed out, so that the conception of the personality of the *Logos* should be stated with all the necessary qualifications, if these difficulties are to be avoided.

To invest the *Logos* with the individuality of Jesus (to use a term less ambiguous than personality, and yet expressing the meaning of those who so emphasize the personality of the *Logos*) is to deny the unity of the Godhead and to make God the collective name of a society. The term " person " in the creeds means something quite different from what it is generally held to mean in current religious thought; and to speak of the personality of the *Logos* with the same association of ideas as now is connected with the current use of the term " person " is, in distinguishing the persons, to divide the substance of the Godhead. The *Logos* as the self-limitation for self-expression and self-communication of the personal God is as personal as God Himself, but must not, and cannot be thought to have a personality in the sense of an individuality distinct from God Himself. Such a conception of the *Logos* leads to Arianism, to an inferior Deity beside the supreme God. If we affirm that Father and Son are, not temporary phases, but eternal modes of the inner life of God Himself as personal,

we affirm what the creeds intend to affirm in the use of the term person.

Further, to assign to the *Logos* the individuality that belongs to the historical personality of Jesus is to deny the unity of His Person. The only escape is to assume that the personal *Logos* assumed an impersonal humanity, and that assumption is altogether inconsistent with the historical reality. The development of the personality of Jesus, the growth in wisdom and favour with God and man, the discipline of His moral character and religious consciousness, cannot be reconciled with the conception of a Word constituting as concrete an individuality as in this process Jesus Himself became. The Evangelist expresses an inspired intuition in his statement that "the Word became flesh." He had not thought out, and it would be unreasonable for us to expect him to have thought out, all that was necessarily implied in the statement. We must, however, so conceive the personality of the *Logos* as to make intelligible and credible to ourselves the truth that God became Man in Jesus.

9. There is one way in which the Incarnation of the *Logos* has recently been explained, which deserves mention. In the *Kenotic* theories the *Logos* is conceived as depotentiating himself, divesting Himself of His divine attributes of omnipresence, omniscience, and omnipotence, reducing Himself to the measure of a man in order to become man. The Scriptural warrant for this view is found especially in Phil. ii. 5–8, although it is questionable whether a passage like this should be made the foundation for so ambitious a theological superstructure (more will be said of this passage in the epilogue).

In the Fourth Gospel no doctrine of the Kenosis is explicitly taught. In opposition to a prevalent

docetism the Evangelist does insist on the real humanity of Jesus; he does believe and teach that the Word became *flesh;* but it is doubtful whether he had thought out what the real humanity—the flesh—involved in the humiliation of the *Logos*. There is one passage that does suggest the doctrine. "And now, O Father, glorify Thou Me with Thine own self with the glory which I had with Thee before the world was" (John xvii. 5). This glory had been laid aside during the earthly life, and was to be resumed at the death. The idea seems to be similar to Paul's in Philippians, although Paul does represent the post-resurrection exaltation not simply as a resumption of the glory of the pre-existent state, but as the result and reward of the humiliation unto death in the earthly life. The confession "the Father is greater than I" need not refer to the temporal humiliation of the Incarnate Word; but may express the eternal relation of the Son to the Father.

On the other hand the desire to return to the Father so often expressed indicates that in the earthly life there was a relative separation, which made it less satisfying than the pre-existent state. We may affirm, however, that the Fourth Evangelist has no doctrine of the Kenosis as distinct as Paul's. Whether the Evangelist himself drew the consequence or not, we may raise the question whether the conception of the *Logos* does not imply a Kenosis, not as a temporal act, but as an eternal process. The self-limitation of God for self-expression and self-communication as *Logos* may be regarded as Kenosis. The sonship in God, if we attach to the term the meaning with which the relation of Jesus to God invested it, dependence and submission as well as communion, is Kenosis.

When we come to deal with Paul's doctrine of the

Kenosis it will be pointed out what modification this view would impose on his statement. Meanwhile what needs in this connexion to be insisted on is this, that the conception of Word and Son, if we think out all that they imply in relation to the Divine creation, providence, redemption, implies Kenosis. The Incarnation is not a solitary act of Divine humiliation; it is the highest stage in a process in which the Infinite *empties* Himself in the Finite; it is the culmination which reveals the mystery hidden in all the earlier stages. So understood the idea of Word or Son does not make the earthly life of Jesus less intelligible or credible; but sets it in the widest context, cosmical and historical, as the crowning act of God's giving Himself to the world and man. This idea will be further developed in the *Constructive Conclusion*.

10. The *Logos* is pre-existent; and the last question to be discussed here is this, how does this pre-existence enter into and affect the consciousness of Jesus in His earthly life? Pre-existence is ascribed by John the Baptist: "After me cometh a man, which is become before me; for He was before me (ὅτι πρῶτός μου ἦν, I. 30)." It is probable that we have not the Evangelist's reminiscences, but his reflections in the following passages:— "And no man hath ascended into Heaven, but He that descended out of Heaven, even the Son of Man which is in Heaven" (iii. 13). "He that cometh from above is above all" (ver. 31). As it is not probable that Jesus in Galilee taught as the Evangelist represents Him in the sixth chapter, the allusions to descent from Heaven (vi. 33, 38, 50, 58, 62) in this discourse belong probably to the Evangelist's expansion of some pregnant sayings of Jesus rather than to Jesus' self-testimony. The allusion to pre-existence is not distinct in the challenge to His opponents. "I know whence I

came and whither I go" (viii. 14). A distinct claim is, however, advanced in the utterance which cannot be regarded as other than a reminiscence: "Verily, verily, I say unto you, before Abraham was, I am" (viii. 58). But it is surely the extravagance of dogmatic exegesis to comment as does Westcott, "The phrase marks a timeless existence. In this connexion 'I was' would have expressed simple priority. Thus there is in the phrase the contrast between the created and the uncreated, and the temporal and eternal" (*Gospel of St. John*, p. 140). Even Dr. Dods' explanation that Jesus appeared to be "claiming equality with the great 'I am'" puts an undue strain on the words (*Expositor's Greek Testament*, I. p. 782). Mr. Walker has pointed out that "rendered as the same words (ἐγώ εἰμι) are rendered everywhere else in this Gospel, we should read 'Before Abraham was (or was born) *I am* (*He*), namely, the Messiah to whose coming Abraham gladly looked forward" (*The Spirit and the Incarnation*, p. 200).

If we remember that Christ spoke Aramaic, this emphasis on the Greek tenses will seem quite out of place. The prayer to be restored to the glory that He had before the world was (xvii. 5) has already been referred to. In view of the contrast which the manner and the matter of this prayer presents to the prayers in Gethsemane on the one hand, and the presence of such a theological definition as the third verse offers on the other, it seems to the writer at least impossible to regard this chapter as a verbatim report. The Evangelist may, however, have had some reminiscences which he thus expounded in his reflections. That we may not appear to evade a theological difficulty by a critical device we may concede that verse five reports, if not the very words,

yet the expressed desire of Jesus. The comment on this verse which is quoted from Tholuck by Dr. Dods is this: "There is, consequently here, as in vi. 62, viii. 58, a continuity of the consciousness of the historical Christ with the *Logos*" (op. cit., p. 841). This conception has its difficulties, which it will not do to brush aside as Dr. Denney does: "No *à priori* assumptions about the necessity of a purely human consciousness, to which such a reminiscence were inconceivable . . . can be pleaded against words so plain" (*Studies in Theology*, p. 62).

11. Without assuming a purely human consciousness, if we recognize a personal development of the Incarnate Word from infancy through childhood and youth to manhood, it will be difficult for us to assign any meaning to "a continuity of the consciousness of the historical Christ with the *Logos*," and the term reminiscence will appear to us inappropriate as a description of Christ's consciousness of pre-existence. Accepting the fact we must try to explain its emergence in the consciousness of Jesus consistently with that personal development. On the one hand we must maintain that the contents of the consciousness of the child Jesus growing in wisdom and in favour with God and man were not identical with the contents of the consciousness of the eternal Word and Son, that Jesus did not in His temporal existence remember the circumstances and conditions of His pre-temporal state. On the other hand we must insist that the contradictions which a contrary affirmation would involve cannot be escaped by the favourite device of an appeal to the mystery of the Incarnation.

Apart altogether from the speculative difficulty of representing the eternal relation of Father and Son in the Godhead as a pre-temporal one, so denying in

the form of words used what is asserted, inasmuch as the pre-temporal is itself conceived as temporal; apart altogether from this speculative difficulty, there is the psychological problem of the actual consciousness of Jesus, which cannot be conceived as combining contradictory elements. It is simply impossible to imagine or conceive a continuity of self-consciousness from Word or Son in pre-incarnate state through the moment of incarnation, the developing and expanding mind of the boy and youth to the maturity of the man Jesus. We must maintain that the consciousness of eternal relation as Son to the Father, as Word to the world, emerged in the consciousness of Jesus in the course of His history, and in His temporal condition its eternal presented itself as a pre-temporal form. Independent of history it is represented as prior to history.

If, as will be argued in the *Constructive Conclusion*, the Incarnation is most intelligibly conceived as progressive, conditioned by the developing personality, then we may conjecture that the confidence of Jesus in His Divine Sonship at a certain point became the certainty that His relation to God of knowledge, trust, love, surrender was eternal. He had not come to be, but ever was, God's Son. The absoluteness of His religious consciousness assured Him of the eternity of His relation to God. In this sense we may endorse Harnack's conclusion: "The confidence, with which John lets Him speak to the Father 'Thou lovedst Me before the foundation of the world (xvii. 24) is assuredly overheard from Jesus' own certainty" (*Das Wesen des Christentums*, p. 81).

In justification of the position here assumed it may be added, that only a dogmatic use of the Holy Scriptures, such as modern scholarship forbids, warrants

the doctrinal deductions which are often drawn from the words of John or Paul. The metaphysical and psychological problems we must face in dealing with the Person of Jesus were not present to their thoughts. Their language is the confession of faith, not the definition of dogma ; and we must claim the right to express the truth common to them and us in our own terms.

12. Having thus examined John's doctrine of the *Logos*, and estimated how far it must enter into our conception of the Person of Jesus, we may in conclusion point out that " the inner life " of Jesus has this eternal Divine background. Even when in acceptance of the evangelical testimony to the real humanity of Jesus we insist on the limitation of knowledge, the liability to temptation, and the subjection to emotion, and other features of the humiliation, we are not thinking of one who is only man, but of one who in manhood revealed and communicated God perfectly to men, the inmost secret of whose life was not a vague, uncertain conjecture that He came from God, not knowing how, but a definite, assured certainty of eternal relationship to God as Son to Father. This is not a dogmatic assumption which will vitiate our dealing with the historical data for the " inner life " of Jesus ; but it is a religious conviction which the evidence candidly and carefully considered and estimated will justify. In studying this " inner life " we are not concerned merely with an interesting and important psychological problem ; but with the Divine revelation under human conditions which is the highest good for man because the best gift of God.

II.

THE VIRGIN-BIRTH

1. The virgin-birth presents two closely related problems, the one critical, the other theological. Criticism must estimate the value of the evidence and decide whether we are dealing with fable or fact. Theology must investigate the significance for Christian faith of the fact, if it is proved to be a fact; but, if fable, theology need not concern itself with the matter any further, but may leave to criticism the task of showing to what local and temporary influences, mental, moral, or religious, the fable owes its origin.

These two questions cannot, however, as is often taken for granted, be dealt with separately. We cannot leave to criticism the settlement of the question of fact or fable, altogether regardless of the light which theology may be able to throw upon the subject. An important factor in the settlement of even the critical question must be the theological interpretation of the character and consciousness, function and influence of the person to whom this miraculous mode of birth is assigned. An experience or an action which in relation to one person might seem altogether incredible, may in regard to another seem quite intelligible. If a miraculous mode of birth were narrated of a person who had in no way been distinguished from his fellows, it would require very full and very clear evidence to convince us that the story was true, whereas the evidence which should be regarded as sufficient to

prove an ordinary fact should satisfy us of the reality of an extraordinary event related of an extraordinary person.

It is reasonable to believe about Jesus what there would be room for doubting about any other man. It must be conceded, however, that if an extraordinary event narrated of Him could not be brought into any intelligible relation to His life and work, but appeared as a foreign element without any meaning or worth for our understanding of Him, the probability of the truth of the record would be very much lessened. But if, on the contrary, the fact recorded helped in any way to explain what otherwise would appear more inexplicable, this probability would be greatly strengthened. What this study will attempt is to show that the virgin-birth, accepted as a fact, helps us to understand better than otherwise we could the " inner life " of Jesus. In this way it may enable some to decide the question who feel that the evidence for and against is for them indecisive.

2. Although it is not the writer's intention to discuss the critical problem fully, as so much has been written on both sides that to treat the question again would be but a thrashing over of straw, out of which the grain has already been beaten ; yet he cannot regard himself as altogether free of the obligation to express his own opinions as briefly as possible.

(i) As regards the narratives of the nativity in Matthew and Luke it must be recognized that they do not belong to the common tradition of the Apostolic Church as do the records of the ministry of Jesus ; but it must be pointed out on the other side that it was impossible that they should. The facts were necessarily known only to a few, and probably during the Lord's ministry and even for some time after were

kept secret by the few who knew. Possibly it was only after the death of the mother of Jesus that the subject came to be more openly spoken about. The interest of the early Church was, even as regards Jesus, not biographical. To confirm by the story of His words and works the faith of the Church in Him as Saviour and Lord, that was at first the only aim in dealing with His life. Only when a desire to understand His Person was awakened, were inquiries made about His childhood, boyhood, youth. The two narratives are quite independent. It has been stated that while Matthew's presents the point of view of Joseph, Luke's betrays a womanly interest which points to Mary. It would be rash to affirm that either narrative comes directly from Joseph or Mary; yet these features may justify the conjecture that, although we cannot now trace the channel of communication, ultimately each story goes back to the one or the other source. So transmitted we cannot look for, and we do not find that historical accuracy in details that a story told directly by an eye-witness would possess. An element of poetry enters into the presentation, which must be allowed for, although it need not discredit the testimony which both narratives, however much they otherwise differ, bear to the one fact—the virgin-birth. A comparison of these narratives with the accounts of the nativity that the Church rejected as apocryphal must impress us with their simplicity, sobriety, and sincerity.

(ii) The silence of Mark regarding the virgin-birth has already been implicitly explained. His Gospel belongs to the time when the biographical interest had not yet been awakened. How brief, for instance, is the reference to the temptation of Jesus! It has been maintained that the Fourth Gospel is silent

about the virgin-birth, not because the Evangelist had not heard the story, but because he disbelieved it. If we consider the doctrinal purpose of the Gospel, and how history is subordinated to that purpose, we have no right to draw so large conclusions from this silence. Even if the Evangelist knew and believed the story, he may have left it out because it did not fit into his doctrinal scheme. But it is not so certain that the Fourth Gospel has no allusion whatever to the fact. The writer cannot rid himself of the impression that the Evangelist has a covert reference to it in his description of those to whom the Word become flesh has given the right to become children of God, " which were born, not of blood, nor of the will of the flesh, *nor of the will of man* (οὐδὲ ἐκ θελήματος ἀνδρὸς), but of God " (i. 13). The spiritual birth of believers has a resemblance to the supernatural birth of the Incarnate Word. That Paul was either ignorant of the story or disbelieved it cannot be proved from his writings. Even if he was ignorant, his ignorance would not be inexplicable, because his contact with the Apostolic Church in Jerusalem was at a time when probably this matter had not been at all discussed, and because, as shown by other evidence, he had little, if any, of the biographical interest about Jesus. His emphasis on the Davidic descent (Rom. i. 3 cf. Acts ii. 30) does not disprove the fact of the virgin-birth ; for the Gospels which give the narrative of the infancy in their genealogies both trace that descent through Joseph, because, according to Jewish notions, Jesus as born of the wife of Joseph was legally, if not corporeally his son. A covert allusion to the virgin-birth there does appear to be in Gal. iv. 4. " When the fulness of the time came, God sent forth His Son, *born of a woman* (γενόμενον ἐκ

γοναικός), born under the law." It has been pointed out that the context suggests no reason why the mention of *woman* and not *man* should here be made, especially as the word translated "born" is the participle of the verb γίγνεσθαι, which may be used as well of the father as of the mother. This allusion is not, however, pressed as a proof; it suffices for the present argument to affirm that Paul's silence, if he is silent altogether, does not decide the question.

(iii) Positive evidence against the fact has been sought in several passages. In the Sinaitic Syriac translation of the Gospel Mat. i. 16 reads, "Jacob begat Joseph, Joseph, to whom the Virgin Mary was betrothed, begat Jesus, who is called Messiah." Not only is Mary here described as the virgin, but in the other places in the narrative the virgin-birth is in the usual way recorded. This quite isolated reading cannot be regarded as in any way weakening the evidence of other MSS. That Joseph is called the father of Jesus (Luke ii. 48) or that mention is made of His parents (ver. 27) by one of the Evangelists who records the virgin-birth, or that it was the common belief that Jesus was the son of Joseph (John i. 45, vi. 42, Luke iv. 22) does not disprove the fact; for it was not one that was talked about, and Joseph assumed and discharged all the duties of father towards Jesus. Even if the phrase translated "his friends" (οἱ παρ' αὐτοῦ, Mark iii. 21) includes His mother as well as His brethren in the belief "He is beside Himself," that does not prove that His mother regarded Him merely as a man born naturally. As Peter's confession of Jesus as Messiah did not hinder his remonstrances, when Jesus began to speak of His death (Mark viii. 32), so Mary's knowledge of the supernatural mode of her son's birth did not necessarily restrain her vexation

at the way in which Jesus was doing His work. One so born, probably she expected, would manifest Himself more openly to the world. Disappointment rather than disbelief may explain the attitude of His family to Jesus. The familiarity of the years in the home of Nazareth might well influence His mother's attitude more than the remembrance of the wonder of His birth. No convincing evidence against the fact of the virgin-birth can be found in the New Testament.

3. If the virgin-birth is to be accounted for as a fable, then the critic who undertakes to explain its origin must necessarily confine himself to the contemporary modes of thought and life which may have given rise to it. These seem to be at most three :—

(i) The ascetic tendency to depreciate marriage and to exalt celibacy did undoubtedly find encouragement in the belief in the virginity of the mother of Jesus. But this ascetic tendency appeared in the Christian Church at a later date than the narratives of the birth of Jesus. If it had had any connexion with the origin of these narratives, it would have been at pains so to tell the story as to put Mary's perpetual virginity beyond doubt or question, whereas the impression conveyed in the Gospels is that after the birth of Jesus, Mary lived with Joseph in wedlock. It is now generally agreed that the stories of the infancy are of undoubtedly Jewish origin, and in Judaism marriage was not depreciated, but regarded as honourable. In this direction no explanation of the origin of the belief is to be found.

(ii) The Palestinian origin of the narratives suggests another explanation. Matthew (i. 23) quotes the Septuagint version of Isaiah vii. 14 : " Behold the virgin shall be with child, and shall bring forth a son." It is doubtful whether this quotation is intended by

the evangelist as his own comment on Joseph's dream, or as part of the dream. It is his constant habit thus to point out the fulfilment of prophecy; but if he did not intend to represent the quotation as part of the dream, a more appropriate place for his own comment would appear to be after the record of the birth. As a devout Israelite Joseph would find confirmation of the message conveyed in the dream if it were shown to be in fulfilment of prophecy. Dr. Bruce concludes "that the evangelist, in this case, means the prophecy to form part of the angelic utterance" (*The Expositor's Greek Testament*, i. p. 68). This text it is suggested led to the invention of the story about the virgin-birth. But it must be noted that Luke has no reference to this prophecy; that the Hebrew word rendered virgin does not bear that meaning, and that there is no evidence whatever that the Messiah was expected to be born of a virgin; that the quotation is brought in by Matthew just the same way as he introduces other instances of the fulfilment of prophecy. Had the story been invented, one would have expected the prophecy to be put in much greater prominence than it is, and to be in Luke as well as Matthew.

(iii) In spite of the fact that the story of the infancy, as much in Luke as in Matthew, betrays a Jewish and not a Gentile character, pagan mythology has been appealed to as affording parallel instances. The Critical Introduction has already dealt with one of these instances; and it has been shown how unlike the birth-story of Buddha is to the evangelical narratives. The Divine descent ascribed to heroes usually involves the representation of the gods as sensual, as by various, often grotesque, metamorphoses entering into sexual relations with mortal women. How

different is the story in the Gospels! It is incredible that any of these myths suggested this story. The virgin-birth has not been proved a fable; it is more reasonable to accept it as a fact.

4. The writer is quite convinced, after candid and unprejudiced investigation, that the difficulties of accounting for the virgin-birth as a fable are greater than the difficulties of accepting it as a fact, making due allowance for the consideration already insisted on, that the person of whom this witness is given is Jesus. In reaching this conclusion he is sure that he cannot be justly charged with *reasoning in a circle*, for he has not first treated the virgin-birth as a proof of divinity, and then dealt with the divinity as a reason for the virgin-birth. A personal confession in this connexion may be pardoned; for him the virgin-birth was a burden and not a help to faith long after all doubt and difficulty about the divinity of Jesus had been removed. It is his belief in the divinity which renders credible, and his interpretation of the divinity which makes intelligible, the fact of the virgin-birth. If it is fact with which we are dealing, then the explanation which one age may give does not limit the freedom of a following age to discover, if possible, a more adequate interpretation. The progress of human knowledge should enable us to understand the person of Jesus better than any previous age has done. Accordingly we may on the one hand frankly reject older explanations which seem defective, and on the other avail ourselves in our interpretation of any help which modern thought may afford.

5. Without any hesitation or reservation does the writer reject the accretions which in course of time have been added to the simple fact recorded in the Gospels, the immaculate conception of the virgin

herself " ab omni originalis culpae labe praeservatam immunem "), her miraculous parturition as well as conception of Jesus (" partus clauso utero "), and her perpetual virginity. The Gospel narratives, taken in the plain sense teach that Jesus was the first-born of Mary, that she and Joseph afterwards lived together in wedlock, and that there were other children in their home. There is no reason why we should seek to force an unnatural sense on their language. These narratives give no hint that the intention of the virgin-birth was to discredit marriage, or to commend celibacy, although there can be no doubt that the ascetic, monastic tendency in the Church afterwards sought and found encouragement in the fact.

Still less can we regard the virgin-birth as affording any justification for the monstrous theory of Augustine, " that children possess original sin because their parents have procreated them in lust," and that " Christ has sinlessness because He was not born of marriage " (Harnack's *History of Dogma*, v. 211, 212). This view is due not only to his Manichaeism, of which he never entirely got rid, but still more to the effects left on his mind by the sensual bondage in which he so long lived before his conversion. It is blasphemy against God, who is responsible for the existence of sex, and the continuation of life by the union of the sexes. It is a libel on man, in whom the sexual impulse does not need to sink to sensual passion, but may soar to moral love. For any such pernicious inferences the Gospels are in no way responsible, and Jesus' own teaching on the indissoluble union in marriage, on parental affection and filial obligation, clearly condemns such a view. It is necessary so emphatically to repudiate these superstitions in dealing with

this subject, as it is to be feared many are prejudiced against the simple fact, because it has so often been presented along with these parasitic growths.

6. The starting-point of our interpretation of the fact must be the moral character and conscience and the religious consciousness of Jesus. It is admitted by very many, who doubt and deny the virgin-birth, that He was sinless and perfect. No accusation could be proved against Him, and He never made any confession of guilt. In Him all the virtues of moral holiness, and all the truths of moral wisdom were combined. He was conscious of Himself as the beloved and approved Son of God His Father. Yet He was "in all points tempted even as we are," and He ever lived by faith in God's grace. He was the subject of a moral and religious development, which must have been from the very beginning without fault or flaw. Had there been any defect, even in His childhood, before the moral conscience and the religious consciousness were awakened, a record of it would have remained in His character and convictions. The perfect development presupposes a perfect origin.

Every personality is the resultant of three factors—the individuality, in which lies the possibility of an original, independent development, the heredity, and the environment. When this individual possibility begins to be realized in consciousness and volition, it has already been in some degree determined in its direction and tendency by hereditary impulses and environing influences. The relation between the individual endowments and the hereditary bequests is as yet an unsolved problem; but this at least is certain, that no human personality presents itself which has not been affected by inherited tendencies.

But we may go one step further. It is also certain

that there is no other human personality, expect Jesus, in which a hereditary tendency to sin and distrust has not appeared. It is a fact beyond question that all children are born members of a sinful race, and have been tainted from their source. A sinless and godly development appears impossible for all who are completely, by natural generation, incorporated in the human race. While we must deny that it is the mode of connexion through two parents, which is the reason for the sinful inheritance, for in that case sex itself would need to be essentially evil, yet we must admit the fact. The writer considers himself justified in adhering to this statement, in spite of some recent treatments of the subject. It is contended, for instance, that the child does not inherit any evil tendencies, only possibilities of desire and effort, which themselves altogether natural, may, if the early environment is favourable to their realization, in the course of their development come into conflict with reason and conscience, and may thus acquire a moral character. Nevertheless, it is admitted that these appetites and impulses get the start both of reason and conscience, so that every child enters on the moral race handicapped. Even if this should prove a more accurate description of the phenomenon, the absolute uniqueness of Jesus who knew no sin, and who, as we shall afterwards show, must have known no sin from the beginning, remains to be explained.

7. We do not solve the problem by a simple affirmation of His divinity, as that was revealed and realized in a humanity which was its adequate organ. The question we must attempt to answer is, What made the human soul of Jesus a fit tabernacle for the Divine Word, so that He lived a perfect life without sin, in faith on God? While it would be rash and bold

dogmatism to affirm that, had Jesus been born naturally, He must needs have displayed the inherited defects of the race, as we can conjecture that Divine grace might have acted prior to thought and will so as to suppress all hostile elements to a perfect moral and religious development; yet as a supernatural mode of birth is ascribed to Him in records, the witness of which to His words and works secures our credit and commands our respect, it is not a vain imagination, but a good reason to connect these characteristics of His personality with this unique feature of His birth.

It seems to the writer unfortunate that the term virgin-birth throws so great an emphasis on the absence of the paternal function, as though the maternal function, under normal conditions, were not as liable to be the channel of hereditary taint, or as though it were the union of the two functions, that caused the transmission of evil. What it seems desirable to throw into prominence is this, that the supernatural mode of birth makes the Divine activity initial and regulative, and the human receptivity dependent and submissive. It was surely fit that He who was not an offering of mankind to God, but came as a gift from God to man, should not be born by the will of man, but should be sent in the fulness of the times from God. We shall, however, miss the full significance of the fact, if we are content to marvel at a physical miracle of the Divine omnipotence; we must seek to apprehend and appreciate the spiritual conditions in dependence on, and subordination to, which the physical miracle took place. As in the miracles of Jesus, Divine grace claimed and called forth human faith, so in His miraculous conception His mother's faith received and responded to God's grace. The revelation of God's purpose came to Mary not only as promise claiming trust, but also as

command asking obedience. God's gift brought both a task and a trial. She was "not disobedient to the heavenly vision," distrustful of the heavenly voice. "Behold the handmaid of the Lord; be it to me according to Thy word" (Luke i. 38). It is an inadequate conclusion that the faith and surrender of the mother was only the preliminary condition of the Divine miracle, and that once secured, the conception was afterwards altogether unaffected by the spiritual condition thus inspired by God's revelation.

We only do full justice (it seems to the writer at least) to all the narrative suggests and the whole problem demands, when we recognize that the mother of Jesus was in her maternal function, by God's Spirit dwelling and working in her, so isolated from the sin of the race, and so elevated by faith in, and surrender to, God, that Jesus, as true man as well as very God, did not need to be totally exempted from heredity, but inherited from his mother, not sin, but faith in, and surrender to, God, as the dominant tendency of His life. But as Mary's faith and surrender had a history, the history of Divine revelation and human religion in previous ages, which had become her inheritance, Jesus through His mother is thus connected with the believers and saints of old.

8. This interpretation of the fact seems to offer us several advantages. First of all, it disposes of the objection that it is materialism to explain the sinlessness of Jesus by a physical miracle, as the virgin-birth is shown to involve a great deal more than a physical miracle, and spiritual conditions are assumed for its spiritual effects. Secondly, it enables us to regard Jesus as a member of the race, incorporated in its history by His moral and spiritual inheritance, and not as a stranger among men, isolated from their

development. God's previous preparation is not ignored or denied, but is recognized in His mother's dependence on, and submission to, God, which she imparted to Him as well as the substance of her body. Thirdly, it is more honouring to her, to whom God showed so great favour, for we regard her not as the passive instrument of a physical process, but as an obedient and trusted agent in a Divine purpose, communicated in grace and accepted in faith. Fourthly, it is more in accord with God's general methods of working, as He uses as far as possible natural forces and human efforts, even when His purpose demands the exercise of His supernatural Divine power along with and through these subordinate means.

9. There is one serious objection to the view of the sinless nature of Jesus here advocated, which claims fuller attention. It may be said that, if Jesus' moral nature was, by a supernatural act of God, exempt from all sinful tendency, then His sinless moral development loses for us its significance and value as example and encouragement. Firstly, it may be said in explanation that there was moral struggle, although there was no sinful tendency. As morally free, and not merely as naturally sinful, is man exposed to temptation. Moral perfection has to be attained by struggle. Thus the reality of Jesus' moral development is in no way lessened by its sinless beginning unless we are prepared to affirm that sin is a necessity to moral development. Secondly, it ought not to be forgotten that His moral development was not simply exemplary, that is, to give us immediate guidance in our present moral difficulties, but it was typical, as according to the Divine intention for man, in which sin has no place. Thirdly, it cannot be supposed that He would understand our difficulties better, and sympathize more

tenderly with our failures, if He were Himself conscious of sinful tendency. It is a common mistake to assume that sin begets insight and pity, whereas sin only darkens the mind, and hardens the heart. Only the sinless knows clearly all that sin means, and feels fully all that sin costs. He who has not saved himself from sin cannot save others. Fourthly, let it be remembered that we are not required alone and at once to reproduce the perfection of Jesus in our lives. God knows all the moral hindrances which are in our natures, and He lays upon us not the moral task of the sinless, but of the sinful becoming by His grace sinless.

10. The interpretation of the virgin-birth here offered does not pretend to be an exhaustive or adequate explanation of the moral and religious perfection of Jesus. His personality is, to use Harnack's words, "His secret, and no psychology will fathom it"; and yet it is both our right and duty to go as far as our data will allow in trying to discover the meaning as well as the worth of His person. That His divinity and God's creative act, even in His humanity, must be taken into account in any complete statement about His character and consciousness, is not here ignored or denied, in calling attention to, and laying emphasis on, a factor in the problem which is generally disregarded when its solution is attempted. An interesting confirmation of the view of the Virgin here offered is afforded by Dante's description of her as an example of humility, a grace which blends faith and surrender :—

> The angel (who came down to earth
> With tidings of the peace so many years
> Wept for in vain, that oped the heavenly gates
> From their long interdict) before us seemed,
> In the sweet act, so sculptured to the life,
> He looked no silent image. One had sworn

He had said "Hail!" for she was imaged there,
By whom the key did open to God's love,
And in her act as sensibly imprest
That word, "Behold the handmaid of the Lord,"
As figure sealed on wax.

III

THE GROWTH IN WISDOM AND GRACE

1. In the development of personality heredity is probably not the most potent factor; environment has at least as great, if not greater influence. What heredity gives is the possibility of powers of mind, habits of will, and dispositions of heart, which becomes a reality only through the environment fostering or hindering. As the individuality develops, it becomes more definite and fixed, and consequently the environment becomes less and less the decisive factor. In personal maturity character should not be shaped by, but should hold sway over, circumstances. In the years of childhood and youth, however, when the individuality is being only gradually realized, environment is of the greatest importance. A good inheritance may be marred by a bad environment, and a good environment may do much to prevent the injurious consequences of a bad inheritance.

In the previous Study the attempt was made to show how the Divine grace evoking the human faith of the mother of Jesus secured for Him a religious inheritance, which linked Him to the believers and saints of the Old Covenant. It now has to be shown that by the same means there was prepared for Him an environment, which fostered and did not hinder the realization of His holy individuality. His mother's

mood in the conception was trust in and surrender to God; the prenatal influence of the mother on the child was a channel of grace, confirming the tendency to faith; the same attitude of devotion and obedience to God determined the surroundings of the growing child in His mother's love, and care and training. For we cannot but believe that the illumination of the vision, in which God gave her the trust and the task of being the mother of His holy child, did not at once fade into "the light of common day," but lingered with her to guard her from error and to guide her into wisdom in dealing with her son. How easily may a good disposition be hindered or marred by a mother's foolish fondness or hasty temper, and how greatly may good tendencies be fostered and strengthened by the wise encouragement and skilful guidance of a mother's word or look! Was motherhood ever more highly favoured, and therefore more heavily burdened, than in Mary? For so high and holy a calling there was surely given to her the sufficient grace, the Divine strength made perfect in her human weakness.

2. In the education of Jesus we must not forget the function of Joseph. Some theologians have found offence in the description by the Evangelist of both Joseph and Mary as the parents of Jesus; some critics have discovered in that word an implicit denial of the virgin-birth; some exegetes have imagined that Jesus in His answer to His mother was correcting her error in speaking of her husband as His father (Luke ii. 41–49). But the language need offer no difficulty if we recognize, as we should, that the physical relation, if the primary, is yet the subordinate element in fatherhood; that a man is father not simply because he begets, but still more because he watches over, and cares for, trains and teaches the child whom he has

begotten; that the use of the term Father for God lays the stress on the subsequent spiritual and moral influence on the child, and not on the initial physical connexion. Joseph is rightly described as one of Jesus' parents, and referred to as His father, for in the home he provided and protected, he filled a parent's place and played a father's part. For this position and function he too was Divinely prepared. To him also God committed a trust and task; on him as well God made a demand for confidence and submission. His perplexity regarding his betrothed was removed by a Divine communication, which he received trustfully and obediently (Matt. i. 20–21). The effect of this communication would not be confined to securing for Mary a husband's care and kindness, but would determine the attitude of Joseph to the child when born.

In the education of Jesus Joseph could not be forgetful of the privilege and the obligation laid upon him, and would strive to be faithful in the fulfilment of the call to a Divine service which had thus manifestly come to him. In basing our conclusion on the assumption that a real communication of the mind and will of God was made to both parents of Jesus, we need not be at all disturbed by the difference in the mode of revelation, a day-vision for Mary (Luke i. 28), a night-dream for Joseph. For even if the difference is wholly due to the literary peculiarity of the evangelical sources, the original fact is not affected by the imaginative embodiment. As it seems to the writer even more probably the case that the mode of communication does belong to the original fact, and can thus be best explained, he cannot admit any valid objection to this assumption for this reason. Does not the psychological peculiarity of the subject of a Divine revelation affect the mode of the communication? God can in

each case choose the most effective method of approach to the human soul. As Mary and Joseph were unlike, God did not reveal Himself to both in the same way. Does not this difference even suggest that the spiritual influence of the two parents would be complementary, and so more adequate than if there were less individual distinctiveness ?

3. The Divine revelation, which came to Joseph and Mary, presupposed a preparedness of mind and heart. To the selfish and worldly, the wicked and godless neither vision nor dream would prove an effective revelation, calling forth confidence and commanding obedience. We may conjecture that the parents of Jesus were among those who were " waiting for the consolation of Israel." This conjecture is confirmed by the characteristics of the song of praise sung by the mother of Jesus, and by the language of the other persons among whom we move in the Story of the Infancy. The terms " poor," " meek," " humble," " needy," first used in some of the Psalms to describe the condition, oppressed and persecuted, of God's faithful people, had come to be applied to lowly and true believers, who in quietness of soul waited upon God, trusted His promises, submitted to His providence, and sought the fulfilment of His purpose of grace, not by political agitation, but by the spiritual exercises of prayer and fasting. These were the living links with the prophets and psalmists of old in an age which had almost entirely lost their spirit. That Jesus grew up in such a spiritual atmosphere, purified and vivified by the special revelation which accompanied His birth, is shown by His own utterances. He pronounced blessed " the poor in spirit," " the meek," " the mourning," " the hungering and thirsting after righteousness " (Matt. v. 3–6). He called to Him " the labouring and

the heavy laden." He called Himself " meek and lowly in heart " (xi. 28–30). By His early training He belonged to the class He welcomed, blessed, and whose characteristics He claimed as the most attractive ornament of His own spirit.

4. A question as regards the early influences in the personal development of Jesus, which has not received the attention which it deserves, is this, Was any disclosure made to Jesus regarding the mode of His birth, the dignity of His person, the glory of His vocation? Although we cannot attain any certainty about the answer, yet we may reach a high degree of probability by close study of the narrative. We may be sure that there were given to Mary and Joseph the wisdom and tact not to make any intimation which would disturb the quiet growth of Jesus in wisdom and grace, loosen the bonds of affection and submission which bound Him to them, or trouble His mind with questions which were beyond the understanding of His years. But when He reached the age when, according to Jewish customs, a boy became a son of the Law, was in some degree released from entire dependence on his parents and assumed some measure of personal responsibility, it is not improbable that some communication was made to Jesus. Was it not likely that, prior to His visit to Jerusalem, when He was twelve years of age, some intimation was made to Him as regards His position and vocation? This communication did not probably contain any account of the mode of His birth, as a subject still unsuitable to be dealt with at His age. Mary's words, " Thy father and I," would be less natural and appropriate if He had just been told how marvellous had been His entrance into human life. But this intimation may have contained the explanation of His name given in dream to Joseph (Matt. i. 21), and His

title Son of God as told by the angel-voice to His mother (Luke i. 35).

If Jesus went up to Jerusalem with not only the thoughts and feelings which might be stirred in the mind and heart of any Jewish boy who had had a good and godly upbringing, but the consciousness of a more intimate relation to God than any of His fellow-pilgrims, and a higher duty and greater task than any of His boy-companions, due to this communication, then His action and utterance as recorded become to us more intelligible ; they are psychologically mediated by the testimony of His parents to the revelation made at His birth.

5. If we now look more closely at His own words, " How is it that ye sought Me ? Wist ye not that I must be in My Father's house ? " (Luke iii. 49), we may learn with some probability the characteristics of His consciousness. What first of all becomes evident is the thorough confidence of the boy in His parents. He is surprised that they did not understand His action, that they could cherish any doubt about His designs, that they were in any perplexity as regards His whereabouts. Surely this shows how well fitted for the child Jesus had the environment of the home in Nazareth hitherto been.

We are prone in our thoughts of His youth to let the shadow of His after years fall backward over His early days. We think of Him as a lonely child, moving in " worlds unrealized " by those to whom the guidance and guardianship of His life was committed. But in such thoughts we probably both misunderstand the character of His personal development, and do wrong to both Mary and Joseph. His words on this occasion at least suggest that He had not hitherto been conscious of any isolation of spirit, of any separation

of His interests and aspirations from the desires and purposes of His parents, of any perplexities of mind which they had not been able to understand and relieve for Him.

Still more significant does this appeal for understanding become, if His consciousness of God's Fatherhood did not come to Him as an original intuition unmediated by His home training and teaching, but if the inward certainty was evoked by the outward communication. His action seemed to Him the necessary and appropriate result of the intimation His parents had made to Him; why should they be so surprised by it? They might be expected to understand the consciousness which their words had evoked, and to foresee the action to which it had by inherent necessity prompted Him. It seems more probable then that Jesus did not make a discovery for Himself and then expect His mother to understand it, but as the truth had come to Him through her or Joseph's words He with good reason expected that she would draw from it the same conclusion for the guidance of His conduct as He Himself had done.

6. Secondly, the utterance of Jesus shows that He had come up to Jerusalem and the Temple with the innocent and ingenuous expectancy of youth. On the way, doubtless, He had sung gladly and heartily some of the Psalms of Ascent, with which the pilgrims cheered their journey. To Him Jerusalem as God's chosen city would be very dear; to Him the Temple as God's abode would seem the most blessed spot on earth; to Him even the priests and scribes and all who had any share in the Temple worship, or waited on its ordinances, would seem highly favoured. The disillusionment that had to come in His manhood had not yet begun. Jerusalem was not yet for Him the

murderess of the Prophets. The Temple was not yet "a house of merchandise," still less "a den of thieves." In the Holy City He sought His Father's House. The teachers, who although they did not conduct any formal instruction in the Temple area, yet might be often found with an eager throng around them discoursing on the meaning of the Scriptures, still seemed to Him worthy of attention, and He sought by respecful questions their aid in solving the problem of His conduct which His fresh consciousness had raised. He had not yet discovered how vain and barren were their subtleties, and how perverse and even pernicious their applications of the law. His denunciation of the scribes still lay in the hidden future. He was in the Temple, not as a critic, still less as a cynic, but as a worshipper and an inquirer. For Him piety and patriotism could still seek in Jerusalem and the Temple with its worship and witness inspiration.

Although the dispersion of the illusion, and the discovery of the reality still lay in the future, was there, we may ask, any disappointment in the present? It is not at all improbable that the teachers failed to satisfy His mind with their answers to His questions, and that their failure as well as the failure of His parents to understand His motive and action, did throw Him back more upon Himself, did drive Him to lonely musings on His own duty and destiny, did lead Him to seek, as He had not done before in the same degree, the guidance of the Holy Scriptures as regards His Father's mind and will. On this occasion was at least begun that process of painful discovery of human imperfection which He had to pass through to qualify Himself for His work. Before He began His work He had to realize the conditions under which it had to be done, and the methods of doing it. That He might be

able to save, He had to discover how great was the need of salvation. That sad lesson was not improbably begun at this first visit to the Temple.

7. Thirdly, we may find in this utterance a prophesy of the life that was to be. The moral imperative had spoken in His soul, had been heard and heeded, and was henceforth to rule His life. Necessity was laid upon Him to be in His Father's house, a necessity so absorbing and compelling that all else was forgotten, the convenience of His parents, their anxiety on account of Him, nay, even for the time the authority which they claimed, and He heartily at other times rendered. We have already here the same moral consciousness which afterwards found expression in such sayings as these. "Thou shalt worship the Lord thy God, and Him only shalt thou serve" (Matt. iv. 10). "My meat is to do the will of Him that sent Me, and to accomplish His work" (John iv. 34). "I have a baptism to be baptised with, and how am I straitened until it be accomplished" (Luke xii. 50). "Not what I will, but what Thou wilt" (Mark xiv. 36). In the youth already conscience was supreme, and its supremacy was not recognized with a grudge, but heartily. His duty was His delight. His conscience, though imperative in mood, was not imperious in tone.

There are conscientious men who refuse enlightenment, and so fail in moral development, but He sought enlightenment and gained development. His questions in the Temple, we may be sure, were not about the foolish subtleties and vain trivialities in which the scribes delighted. Can there be any doubt that His only concern was to find out His Father's will in His house? That His conscience was not imperious is further suggested by the statement of the Evangelist, that on His return to Nazareth He was subject to His parents.

While conscious of the absolute claim of the Divine will, and while doubtless using all the means in His reach to find out what that will for Himself might be, He was willing to accept the guidance and even control of the moral standards and religious convictions of His home. Throughout His youth there continued a union of originality and dependence, which affords one of the best evidences for the position which has been insisted on in this and the previous Study, that the total Divine operation in the Incarnation embraces not only the human individuality of Jesus, but also the inheritance by which through His mother He was united to the religious life of previous generations, and the environment in which by subjection to earthly parents He was able to grow in the knowledge and fulfilment of His Heavenly Father's will.

8. Fourthly, there is in these words of Jesus, what was most characteristic in His consciousness, His conception of God as His Father. This, as has already been indicated, need not have included any knowledge of the mode of His birth. Neither is it likely that there was as yet an intuition of pre-existence; when and how that intuition emerged in consciousness has been dealt with in the First Study. The gradual development of the consciousness of Jesus seems at this stage to exclude it. There was a fit place in His consciousness for the sense of pre-existence only when He had reached His maturity, for that was one of the last consequences of His unique relation to God which would present itself to His mind.

We cannot suppose that the metaphysical implicates of His consciousness, which have so bewildered and baffled Christian theology, were in His thoughts, as to His growing mind they could have caused only perplexity. We seem warranted in saying that it

was a distinctively religious consciousness of God's Fatherhood which Jesus at this stage had reached. He thought of, trusted in, loved, and served God as Father. He was sure of God's love, care, bounty, guidance, guardianship, authority and approval. At first not fully conscious of the absolute uniqueness of that relation, as He came to know His fellow-men better, He doubtless gradually realized that His consciousness did isolate Him from others, and that among men He was alone with the Father; yet His confidence in His parents' understanding, and His expectation of instruction from the teachers in the Temple seem to involve that He did not yet fully and clearly know how exceptional His relation to God was. Still more gradual must we conceive the process to have been, if as has been previously assumed, His consciousness was evoked by some communication from His parents.

But it may perhaps be objected that we have no right to assume any such communication, and to assign to it such significance, for we are bound to consider this consciousness as absolutely original. But this objection involves a false antithesis. The consciousness could be both original and mediated by a communication from others. Just as in regard to conscience we can recognize that it is an original endowment from God, and yet its development is mediated by the evolution of social standards of morality, so we may maintain that had Jesus not been "the Word made flesh," no human testimony could have aroused in Him that consciousness of God's Fatherhood; and yet as His whole individual development was conditioned, and necessarily if there was to be a real Incarnation, by heredity and environment, that consciousness must first be awakened by outward testimony.

9. This consideration suggests a principle which

must be faithfully applied in the interpretation of the Person of Jesus. His personal development was not isolated, independent, unrelated, an evolution of inherent forces under immanent laws, without any stimulus or direction from the race to which He belonged, the society in which He did His work. There had been a Divine preparation for His coming, and the entire mediation of His personal development by His heredity and His environment was not less than His unique individuality a Divine gift. The communication about His Divine Sonship, although by human instrumentality, was ultimately due to a Divine revelation. The education which He received and which enabled Him to make that communication His own, was guided and ruled by the impression made and the influence wielded on His parents by a Divine revelation. The inheritance which came to Him in a mother's faith in, and surrender to, God was no gift which the race bestowed on Him, but the response to, and result of a Divine revelation. God Himself by His Spirit purified and sanctified the earthly tabernacle for His holy Child, the Son of His love. This same principle must be applied in tracing the further development of Jesus from youth to manhood, with this difference only, that in His childhood and boyhood that revelation had come to Him through His mother and home, and that in youth and manhood He consciously and voluntarily sought the enlightenment and quickening of Divine revelation in the Holy Scriptures. Looking forward we cannot conjecture what that development will be, but looking backward from the Baptism, the consciousness which it reveals may enable us in the next Study of this series to disclose how Jesus nourished the life divine in Himself by the study of the Word of His Father in the Holy Scriptures.

IV

THE VOCATION ACCEPTED

1. From Jesus' utterance in the Temple, when He was twelve years old, a light falls forward (Luke ii. 49); and from His words at His baptism, when He was thirty, a light falls backward (Matt. iii. 15); and thus the intervening eighteen years, in which He grew from youth to manhood, although no record of His sayings and doings has been preserved for us, need not be shrouded in utter darkness. He returned to the home and the workshop in Nazareth with the moral imperative heard, and the filial consciousness aroused within His soul, and with, we seem to be warranted in adding, a growing sense that His filial consciousness was not shared, and the moral imperative was not heard by all. During the period of preparation for His vocation which followed, these factors in His personal experience were more fully developed. With the growth of His reason His filial consciousness would become more definite and certain; and, with the growth of His conscience, the moral imperative would become more absolute and urgent. As His knowledge of the world and of men widened and deepened, there must have been to His sinless and perfect spirit an ever fuller disclosure of the wickedness and godlessness abounding around Him, of the need and unrest, misery and hopelessness of human life.

He was learning that the world was needing a Saviour, and that He was the Saviour for whom it was waiting.

2. The world's need He could learn from the book of human life which lay open to His discerning and sympathetic gaze, and the parables very clearly and fully show how close an observer He was of all man's works and ways. His own call to meet the world's need He learned from several sources. Probably His parents, after His visit to Jerusalem, as He grew in manhood, disclosed to Him more fully the revelation of His character and destiny made at His birth. If, as is often with some reason assumed, Joseph died before His ministry began it is not unlikely that the time of mourning in the home was an occasion when His mother took out of the treasury of her memory the marvellous and sacred secrets which had been there stored. Meditation and reflection did doubtless deepen and strengthen His sense of God's Fatherhood and of His call to a work for God; but as He was fully and truly man, the inward did not develop without the outward; meditation and reflection were nourished by the study of the Holy Scriptures. A promise of a Saviour was there fully and clearly given. What we call Messianic prophecy had, as we now more fully recognize, an immediate function for the enlightenment and encouragement of the contemporaries of each prophet. It acquired very great value for the Apostolic age and the Christian Church as an apologetic argument, as a proof that Jesus was the Christ, in whom God's promises were Yea and Amen. It rendered the most wondrous service as the means by which Jesus was enlightened about His high and holy calling for His Father.

3. While we may thus conjecture for general reasons that the holy Scriptures exercised the function of

instruction and stimulus in Jesus' personal development, we must closely examine His use of the Old Testament in His public ministry to discover what He learned from prophecy about Himself and His work. In examining Jesus' quotations from, and references to, the Old Testament two considerations must ever be kept in view.

Firstly, His use of the Old Testament in His public ministry was didactic and even sometimes polemical, and therefore as a whole does not afford us any certain guidance as to what portions had specially nourished His inner life in His preparation for His works. The references to the law in the Sermon on the Mount have no direct bearing on His view of His vocation. His use of the 110th Psalm in His controversy with the scribes is no proof that the Davidic kingship had any attractions for Him. His quotations and references do show His thorough familiarity with the whole of the Old Testament, so that He could freely and readily draw instruments of instruction and weapons of warfare from it whenever He needed; but do not prove that for His consciousness of His vocation all parts were equally significant.

Secondly, the Gospels have not preserved for us much which we should desire to know. We may be sure that after the confession by the disciples of the Messiahship of Jesus, and His first announcement of His approaching Passion, He taught them much about His resolves and expectations; and probably in that teaching, were it now before us, we could discover more certainly and adequately by what portions of Scripture Jesus Himself was most deeply and strongly influenced. But the disciples, as the record shows beyond doubt or question, were at this time losing sympathy with their Master. Cherishing their own

foolish and vain dream about the coming of His kingdom, and their own place and power in it, they were not interested in, and did not remember what He was teaching them about, His Cross; and, therefore, the reports of His sayings on this great theme are so fragmentary and inadequate. Hence neither the frequency nor the number of Jesus' quotations from any part of the Old Testament can decide the question, which was most influential. One single quotation, owing to its occasion or purpose, may be much more decisive for this question than many others.

4. It is at least interesting to note that the author of the First Gospel is reminded by the character of the ministry of Jesus of words written about the Servant of Jehovah. (Matt. viii. 17, is a quotation from Isa. liii. 4, and Matt. xii. 18–21 from Isa. xlii. 1–4.) Each of the Synoptists finds in the same prophecy a definite anticipation of some circumstance of the Passion (Matt. xxi. 5 quotes Isa. lxii. 11, Mark xv 28, Isaiah liii. 12, and Luke xxii. 37 the same verse as Mark). The fourth Evangelist (John xii. 38) finds the unbelief with which Jesus was met foretold in Isa. liii. 1. Jesus in His first discourse in Nazareth, according to Luke iv. 18, 19, claimed that He had fulfilled the prophecy in Isa. lxi. 1, 2, and lviii. 6. His answer to the question of John the Baptist has reference to the same prophetic ideal (Matt. xi. 5, 6). These two passages are of crucial significance, and their testimony is worth more than many quotations used in teaching and in argument in revealing to us the views He held regarding His work. The use which He makes of the title *Son of Man* does in no way weaken the conviction that the ideal which He set before Him for realization was not the Davidic kingship, but the Servant of Jehovah. That the title was suggested by the vision

of Daniel of "one like unto a son of man" (vii. 13), and that Jesus claimed for Himself the dominion there described (Matt. xxvi. 64) need not be denied; but surely we may allow that Jesus had sufficient originality to put His own meaning into the title, which He chose for Himself. Some of the sayings in which the name is used show Him in His lowliness and gentleness, far more like the Servant of Isaiah than the ruler of Daniel.

The writer cannot be persuaded that there is much to be gained for our understanding of the mind of Jesus from the Apocalyptic literature, especially the *Book of Enoch*. It is not certain that He had in His early manhood in Nazareth access to this literature. Even if He had, it is not likely that such writing would exercise over His mind the same influence as the far more spiritual teaching of the prophet of the Exile. That the title used by Him has such prominence in this work is no proof that His conception was not His own, but was borrowed from it.

5. This inquiry as to the origin of Jesus' ideal would be quite useless if, as is sometimes assumed, He began His ministry with some vague anticipations that He had a work for God to do, but found out only during its course what that work was. This seems to the writer an absolutely incredible assumption. Jesus did not make experiments, and only by their failure or success find out what the path of duty for Himself was. He did not begin with the expectation of being the victorious and successful Son of David, and only when disappointed and defeated form the intention to be the suffering and the saving Servant of Jehovah. Doubtless He learned the definite conditions under which His work was to be done by an experience of them, the immediate duty by the appropriate occasion

the particular directions of His course by God's guidance of His every step in answer to His prayers. He had not a full-timed programme which He carried through ; but He knew what His vocation was before He began to fulfil it. The thirty years' preparation, in which he learned what His work was, was adequate for His three years' ministry, in which he fulfilled His calling. As has already been indicated, we have reason to believe that the vocation He was conscious of, and accepted, was that of a Saviour from sin by the sacrifice of Himself.

6. Are these conjectures confirmed and transformed into certainties by what we may learn about the Inner Life of Jesus from the records of the Baptism ? If we learn what was the significance of John's baptism generally, we may be helped to discover what it meant for Jesus. John preached the approach of the kingdom of God as a judgment on the sinful, called to repentance and amendment of life, and promised a time of spiritual revival (Mark i. 7–8). By the rite of baptism was symbolized repentance for sin and resolve of amendment. Even as a preparation for the new covenant which God was about to form with His people, it must have meant at least this, that the people were ready to admit their great need, and to welcome the good gift of this new covenant, in which forgiveness of sin and spiritual renewal were the greatest blessings promised.

Taken broadly, baptism was the self-dedication to the new order of which John was a herald. For Jesus baptism could not mean repentance for personal sin and resolve of personal amendment ; for He had no sense of guilt, and felt no need of reformation. If it had no significance or value for Himself it could not confirm John's ministry, but would have been an empty compliment unworthy alike of him by whom

and to whom it was offered. If Jesus had no need of baptism for Himself, He could not submit to it simply as an example to others, for action must be dutiful if it is to be exemplary. We do not teach others their duty, and encourage them to do it by doing what is not our duty also.

There was a feature in common between the baptism of Jesus and of the people generally. In both cases it was a response to a Divine summons. Jesus too dedicated Himself to the new order. But the difference between Himself and others was this, they dedicated themselves as recipients and subjects, He as fully endowed and fully empowered agent and sovereign. His private preparation in the home was by this act closed and His public ministry in the world was opened. At His baptism He abandoned His family good and duty, and devoted Himself wholly to the fulfilment of God's will in His calling. But the baptism seems to enable us to define that vocation more closely and to discover in it a direct reference to repentance and amendment. If He was resolved to realize the ideal of the Servant of Jehovah, then He conceived His vocation as vicarious. He was called to save by suffering for the people. The new covenant required His sacrifice as a condition of its institution, and in dedicating Himself to the new covenant He dedicated Himself to the Sacrifice. In His baptism he gave Himself to a vicarious repentance and amendment.

7. We must, however, look more closely at this conception of vicarious sacrifice, because it is beset with misunderstandings. It is by no legal fiction that the iniquities of us all were laid on Him, that He was reckoned among transgressors, and that God made Him to be sin for us. It was by an organic union, a vital

self-identification, a tender devoted sympathy with the race, that He made its sin, guilt, shame and curse vicariously His own. The possibility of His substitution has sometimes been based on the universal relations of the Word of God to the race. Without questioning the reality of these relations, or their significance and value for a theory of the atonement, which seeks to take into account all that may be helpful for a solution of the problem, the writer must express his conviction that for religious experience the psychology of Jesus is far more interesting and influential than the metaphysics of the Word, that what will appeal more potently to Christian faith is the adequate recognition of the vicarious element in Jesus' own consciousness. He was so truly man, and so deeply loved mankind, that nothing human was alien to Him, that He did not stand apart in lofty superiority, in harsh contempt, or stern judgment from the sin and misery of the race; but He felt the burden and the blight, the sorrow and the shame, the darkness and desolation of man's sin as His very own, just as the parent feels his child's wrongdoing, and the patriot his country's dishonour; but He felt more keenly than any man, with mind darkened and heart dulled by sin, can feel. It was not condescension but compassion which brought Him to John's baptism, in which He accepted, not as a grievous burden or unwelcome task, but as His freely and readily chosen calling from love to God and man, a responsibility for, and an obligation in regard to, the world's sin.

8. This vicarious consciousness of Jesus seems to throw some light on one of the deepest problems regarding the relations of the infinite God and finite man with which human thought has ever attempted to deal. The question has been raised, Is not God's

infinitude limited by His finite creatures? Does not the freedom of man's will especially introduce, as it were, a foreign element into the Divine existence and consciousness? But if the Infinite can, so to speak, appropriate as His own the whole life of His creatures, can live in them, can transform their mental, moral and spiritual experience, so as to make it even a subordinate moment in His own perfection and blessedness, then the finite does not limit the Infinite, but becomes His organ and function. If this be so, then the more universal any consciousness is, the wider the range of feeling, the deeper the reach of thought, the greater the result of effort which it can vicariously experience, the more abounding the life of others which it can relive in its own convictions, affections, and purposes, the nearer is it to the infinite consciousness of God. It was a consequence of Jesus' divinity as the Son of God, that He possessed a true and full humanity as Son of Man, that He re-lived in Himself the life of the race, and thus bore its burden, waged its warfare, endured its trial, and passed through its shadow and even let its curse fall on Him. While in human life generally there is this vicarious element, it can be realized perfectly only in One, in whom manhood has its home in the bosom of God. For the full explanation of the psychology of Jesus, His vicarious consciousness, we need the metaphysics of the Word of God, His universal relations; yet it is the psychology, through which alone we can with interest and intelligence approach the metaphysics.

9. The answer Jesus gave to John's question at the baptism ("Suffer it now; for thus it becometh us to fulfil all righteousness:" Matt. iii. 15) does not contradict but confirms the conclusion regarding His vicarious consciousness, which we have reached.

What was the righteousness which Jesus felt bound to fulfil? It was not the righteousness of the Pharisees, the strict and literal observance of rites and precepts from fear of punishment or hope of reward. It was not even the righteousness which John required of the people—repentance and reform. He was, it is true, in closer agreement with John than the Pharisees, for the Pharisaic conception involved the view of God as lawgiver, ruler, and judge, but John's involved a recognition of God's presence and action in human history to save and bless men who in humility and confidence committed themselves to Him. Jesus' conception of righteousness was most probably that of Isaiah liii. 11. The righteous Servant shall justify many because He shall bear their iniquities. It is in His vicarious consciousness and the sacrifice which this would ultimately involve that Jesus fulfilled all righteousness. There is a higher righteousness than being justified by one's own works, a higher even than depending on God's forgiveness; and that belongs to Him who undertakes by His own loving sacrifice for sinners to bring God's forgiveness to them.

10. That Jesus at His Baptism had the ideal of the Servant of Jehovah before His mind, and even in His answer refers explicitly to the prophetic language, finds a further confirmation in a saying of John the Baptist's, recorded in the Fourth Gospel, which many scholars have found it quite impossible to accept as a genuine utterance of John's at the time. "Behold the Lamb of God which taketh away the sin of the world" (i. 29). This is so unlike the testimony to the work of the Messiah given by the Baptist, according to the Synoptists, that even those who accept the saying as genuine are forced to conclude that we have here a solitary prophetic intuition unrelated to, and inex-

plicable by, his habitual modes of thought. But the incompleteness of the narrative allows us to assume that there was some conversation between Jesus and John; that Jesus communicated to John what His own ideal of His work was, that accordingly John's words refer to what is recorded in Isaiah liii. about the Servant as "a Lamb led to the slaughter"; that Jesus for a time at least raised John's mind to the height of His own insight; that when the influence of Jesus was withdrawn John relapsed to His own familiar modes of thought; and that the answer of Jesus by the two disciples on a later occasion was a kindly reminder of the conversation in which He had persuaded him of the truth and rightness of the ideal which He was faithfully realizing (Matt. xi. 5).

11. If this was the task which Jesus at His baptism accepted, then He dedicated Himself to humiliation. But because He had humbled Himself God at once highly exalted Him. Whether the vision and the voice were objective or subjective, had a purpose for John and the people as well, we need not now inquire; all that now concerns us is what it meant for Jesus (Mark i. 10–11). It confirmed His filial consciousness; it sealed with the Divine approval His dedication to His work, the summons to which had come to Him in John's preaching, and the character of which He had symbolically indicated in His acceptance of John's baptism. There was besides an endowment with supernatural power by the descent of the Spirit.

We have no evidence that Jesus wrought any miracles before His public ministry began, nay, we have no reason to suppose that He was even conscious of any miraculous power. The Spirit had been His from the beginning as the Spirit of truth and grace; by the Spirit's operations His conduct had been guided, and

His character formed. The Spirit as a revelation of His filial relation to God did not first come to Him at His baptism. But the manifestation of the Spirit at His baptism was, as at Pentecost, a communication of supernatural power. He received resources for His work on which He had not reckoned when anticipating and dedicating Himself to it ; hence He was in a sense unprepared for the use of those powers unless in so far as His absolute submission to God and His entire devotion were the best preparation for any moral emergency. It was necessary that a decision should be definitely formed regarding the exercise of His supernatural power in His public ministry. This decision Jesus made in His temptation, the subject of the next Study, by rejecting all such use of His power as to His moral discernment and spiritual insight seemed inconsistent with the vocation which in His baptism He had accepted.

V

THE TEMPTATION

1. THE contrast between the brief allusion to the temptation in Mark's Gospel (i–12, 13) and the longer records in Matthew's (iv. 1–11) and Luke's (iv. 1–13) presents a critical problem, which cannot be entirely passed over. While it may seem unlikely that if Peter had known the fuller account, he would have failed to give it a place in his public teaching, and that Mark, his companion, if he had heard it from his lips, would have omitted it from his record; yet it may be Peter's preaching was mainly confined to that of which he himself was an eye-witness, and that Mark, whose interest was not biographical, was content with so brief a reference, because the fuller story did not illustrate his theme, the majesty of Jesus as the Son of God in word and work. It is also unlikely that if the bare reference preserved in Mark had been all that was known in apostolic circles, the author of the common source of Matthew and Luke would have taken the liberty of framing an imaginative narrative to gratify unsatisfied curiosity.

Harnack includes the fuller account of the temptation in his reconstruction of the *logia* of Matthew (*Sprüche und Reden Jesu*, 88), thus confirming, what will be contended for, the primarily didactic character of the narrative. We seem to be warranted in assum-

ing in this Study that the story of the temptation is not merely an imaginative composition, but is an account, it may be in parabolic form, of what Jesus actually experienced on one or more occasions.

2. As there were no witnesses of this experience, the record must be ultimately derived from Jesus Himself. On some appropriate occasion, for some important purpose, He must have told His disciples what He had passed through, not from any vain desire to talk about Himself, but with the intention of warning them against a similar danger to which they were themselves exposed, or of justifying to them a course of action to which they were opposed. If we ask ourselves, when would Jesus be most likely to speak about His temptation, we need not hesitate long for an answer. No fitter time can be thought of than just after the confession of His Messiahship by the disciples and His announcement of His passion to them (Mark viii. 32). His rebuke of Peter surely required explanation and justification. Peter must be made to understand that he was playing the part of the Tempter. How could Jesus more impressively show that Peter's thoughts and plans, in which the other disciples shared, savoured not of God, but of men, than by a confession of His own experience? He Himself had been tempted to take the course which was being preferred by His disciples to the path of Divine appointment, on which He had just expressed His resolve to enter, and had rejected the course which they proposed as a submission to the solicitations of Satan himself. It was some such serious crisis in His relation to His disciples which compelled Him to make this self-disclosure, from which, we may be sure, He painfully shrank.

3. If this communication had this direct practical

purpose, it would necessarily assume the most effective didactic form. Jesus was not giving His disciples material for His biography; He was seeking to make intelligible to them His own experience for their defence and safety. We need not look then for literal history, but may rather expect parabolic instruction. So great was the distance, mental, moral and spiritual, between the Master and the disciples that, had He recorded His experiences with prosaic accuracy, and not poetic suggestiveness, they could not have understood Him. The disguised, subtle and plausible suggestions of evil in which His moral discernment and spiritual vision discovered temptations, would not have appeared dangerous or injurious to their blunter sensibilities. He was compelled to bring His temptation down from the height of moral and spiritual ideality in which He lived even to the depth of reality in which they moved. It was quite in accord with His usual method as a teacher that He should seek to reach the reason and grasp the conscience by embodying truth in a tale. But as Jesus was a poet as well as a thinker, His parabolic method was no artificial expedient, but a natural expression of His mind and spirit. He did not go out of His way to speak figuratively in order to produce the greatest effect; it was His own way so to speak.

4. To take the narrative literally involves us in many serious difficulties. Is it credible that Satan could assume a bodily form at will, that he could transport Jesus from the wilderness to the pinnacle of the Temple, and thence to the top of the high mountain (it is certain Jesus would not transport Himself, or God Him, for Satan's purposes), or that all the kingdoms of the world could be seen in one moment of time from one mountain? If we cannot

take the whole narrative literally, we simply confuse ourselves by attempting to combine historical and figurative elements in the story.

Again, is it probable that, if these suggestions, baldly stated in the words of the narrative, had been plainly put before Jesus by Satan himself, He would have felt them to be at all serious? The manifest presence of Satan would have made his solicitations innocuous. We may be sure it was in more secret and subtle forms than those which the narrative, taken literally, brings before us that Jesus was tempted. The evil which brought Him into any moral peril must have had at least the appearance of good. We do Him no honour in assuming that He could have been so easily tempted. To preserve His innocence it is not necessary, as is often taken for granted, to assume an external tempter. A man's moral "within" and "without" does not correspond with the outside and the inside of his body. Every man's consciousness has an abundant and varied content, which is not so exclusively his own that he can be held directly responsible for it all. He hears and remembers the thoughts and plans of other men. Only if he assents to them and approves of them can he be praised or blamed for them. These stores of the mind may become the occasion of temptation, but the mere possession of them does not involve any guilt. Jesus did not live in mental isolation, in a moral vacuum, but He knew the wishes and hopes of others, and these could become the source of temptation to Him without any external tempter.

5. The first question regarding the temptation to which we must attempt an answer is this: What new element was there in the consciousness of Jesus at this time that made Him liable to so prolonged and

so serious a strain of temptation? He had come to the Jordan to submit Himself to the baptism of John as His self-dedication to His vocation. How He conceived that vocation the last Study sought to discover. The conclusion reached was that He regarded Himself as the Servant of Jehovah destined to save the people from their sins by the sacrifice of Himself. But the conclusion of the third Study must be taken along with this. Even as a youth He thought of God as His Father. His filial consciousness toward God accompanied His fraternal consciousness towards men, and we cannot assert which was more original, but may assume that the two aspects of an indivisible consciousness were mutually conditioned. It was not His filial relation to God which He discovered at His baptism, although that was confirmed. At His baptism His fraternal consciousness, which had brought Him to be baptized, was approved. In neither can we find the reason for the Temptation. In it rather He had to maintain His dependence on God, and His sympathy with man in face of a new element which had entered into His experience at the baptism. He became conscious, as it would seem for the first time, of supernatural power. How was the exercise of this endowment to be related to the submission which He rendered to God and the service which He offered to man. The suffering Servant of Jehovah seemed to have no use for miraculous activities. Must He then surrender this vocation and assume the functions of the Messiah so long expected and so ardently desired? Must He, as His supernatural endowment seemed to indicate, turn from His own aspirations and fulfil the people's expectations? Was He to prove Himself the Son of God by supernatural greatness or by sacrificial

lowliness? That, we may conjecture, was the question which had to be answered in the wilderness.

6. The question related to His vocation, and not to His individual relation to God. It has been assumed that Jesus was on this occasion tempted to use His supernatural power for His own self-indulgence, self-protection and self-advancement, to work miracles to meet His own needs, to deliver Himself from dangers, and to further His own greatness, to annul practically the Incarnation by raising Himself above the human conditions which had been accepted. This is quite a credible and intelligible explanation, but there is a very good reason why it should be set aside. Even Christian theologians have done injustice to the consciousness of Jesus by throwing to the forefront the claims which He made for Himself, and by letting fall into the background the duties which He accepted as His vocation. Not His person, but His vocation was His exclusive interest. He perfected His person as He fulfilled His vocation. His person was so identified with, so absorbed in His vocation, that it is altogether unlikely that He would think of Himself apart from His work. It may therefore be doubted whether He was ever so much concerned about His own comfort, safety or fame, apart from the claims of the kingdom of God and His calling therein, as to be liable to any temptation to seek His own ends by wrong means.

7. Even if the temptations related to His vocation, we must still choose between two possible references. Did the three forms of temptation refer to the means to be employed in the establishment of the kingdom, or to the ends to be sought in the government of the kingdom when established? Was the question to be settled one of the immediate policy or of ultimate

principle? It may seem as if we could not distinguish two separate issues here. Must not the means correspond to the ends, will not the means determine the ends? That is a moral certainty; but men are constantly hiding it from themselves, for they do evil that good may come, and seek moral and spiritual ends by physical and secular means without perceiving the inconsistency. They delude themselves into the belief that inferior causes may yield superior effects instead of accepting the certain law of an exact equivalence. While it is conceivable that Jesus might have been tempted to pander to popular prejudices and passions to gain a popularity which He might afterwards use in the interests of His kingdom, yet it is not likely that He would for a moment consent to use means inconsistent with the ends He set before Him. We may assume that the temptation related to ends, not means merely.

8. How was He to use His power for the ends of the kingdom? There were abounding misery and need in the land. Should not the kingdom bring comfort and relief? The land of promise was in many parts drear and barren. Should not the earthly seat of the kingdom of God be fertile, fragrant, beautiful? The chosen people was held in bondage by a foreign oppressor. Revolt was steadily and ruthlessly repressed. Yet, although there might be great danger in the effort to cast off the Roman yoke, should not the venture be made in reliance on God, whose will it must be to set His people free? Nay, with a pure worship and a righteous life might not the delivered nation hope even to take the place of the imperial oppressor, and to exercise a world-wide dominion, not cruelly and unjustly, but righteously and mercifully? Might not the kingdom bring fertility and

prosperity for the land, deliverance and security for the people, nay, even the rule of truth and righteousness over all the nations of the earth? Such may have been the suggestions regarding the ends of the kingdom which passed before the mind of Jesus, and which He rejected as temptations of Satan.

9. How did these suggestions come into the mind of Jesus? They were presented to Him in the popular expectations of the Messianic age, with which He must have been quite familiar, as He had not lived in solitude, but in free and frank intercourse with men. It is not necessary now to indicate all the contents of this popular hope. Three features of it show a striking resemblance to the forms of the Temptation. The earth was to be renewed; the foes of the Messiah after a vain attack were all to be overthrown; the kingdom of glory in Palestine was to extend its borders to include the other nations. Jesus must have realized that He must either definitely accept or decisively reject these expectations in His ministry. What could be more probable than that He should deliberately face the issue in order to settle it finally?

10. But it may be objected: Would Jesus assign sufficient importance to these popular expectations to be in any way tempted to realize His vocation by fulfilling them? It must be remembered that these expectations were not the vain and wayward imaginations of the people, but drew their inspiration and justification from prophetic predictions. The prophets had depicted the Messianic age as one of material prosperity, political emancipation and imperial dominion for God's chosen people. The land is to become a garden; the people are to cast off every yoke; the other nations are to seek incorporation in Israel as the condition of Jehovah's favour. Taken literally,

these predictions could afford the material for Jesus' Temptation.

11. Against suggestions, derived not only from the popular expectations, but even from the prophetic predictions, Jesus' own ideal of His work, drawn, as we have already seen, from those portions of the Holy Scriptures with which His filial and fraternal self-consciousness had intuitively recognized its affinity, had to be maintained. Here lay the stress of the Temptation. Here He felt the inward strain. He reverenced and recognized the authority of the Scriptures as the Word of God. Yet, as in His public teaching afterwards He acknowledged that some of the commandments of the Law had been given for the hardness of men's hearts (Mark x. 5), so He was now led to the discovery that some of the predictions of the prophets, if literally fulfilled, would have led Him to courses of action, inconsistent with, contradictory to, the inward testimony of His own moral conscience and religious consciousness. It is noteworthy, however, that in the Holy Scriptures He found the spiritual principles, by the acceptance of which He overcame. It was not by base indulgence, or vain ostentation, or vulgar ambition, that He was tempted; but so unique was His vocation that He had to transcend even the anticipations cherished by prophets, and that it would have been infidelity for Him to be and do what prophets had expected the Messiah to be and do. How keen must have been the moral insight which made such a discovery, and how great the moral strength which accepted the burden of loneliness which His greatness imposed!

12. This view of the Temptation surely makes it more credible to us that He was tempted. We cannot think of the common temptations of pride

and lust, and hate, as assailing Him ; but His temptations were elevated as His Person and His vocation. Just as we are tempted to make the lower choice possible for us, so was He ; but while our lower choice is a sin instead of a duty, His lower choice was the fulfilment of expectations, due to a lower stage of the revelation of God, instead of fidelity to His own inward testimony to the final stage of God's self-revelation to man. This does not lessen the reality of the temptation, for the temptations on the lowest moral level are not the most real, and those on the highest least so. The saint's temptation to self-righteousness is just as real as the drunkard's temptation to self-indulgence. As the saint has none of the drunkard's temptations, but has his own, which would mean nothing to the depraved man, so Jesus, untouched by our temptations, was really tempted by suggestions of evil, which never come within the range of our experience.

13. The writer ventures to present here for consideration a possible solution of the critical problem referred to in the first paragraph of this Study, of the admissibility of which he himself is not sufficiently convinced to justify his assuming it throughout his treatment of the subject, which, however, seems attractive enough to warrant its mention. If we may regard the narrative found in Matthew and Luke as ultimately derived from Christ's own teaching at Caesarea Philippi, and may interpret it not literally, but symbolically, we may ask the question whether the narrative is intended to present figuratively only the initial temptation in the Wilderness, or also the subsequent temptations which Jesus during the course of His ministry experienced ? It is noteworthy that we do find in the records several incidents, of which

the various forms of the Temptation may be regarded as symbolic representations. The multitudes whom He had once fed sought to be fed again, and would doubtless have been well pleased to be relieved of all their temporal anxieties by His supernatural power (John vi. 26). Might this not be symbolized by the suggestion to turn stones into bread? Against this is, of course, the striking appropriateness of the form of the Temptation in view of the surroundings of Jesus in the wilderness. Jesus was challenged by the rulers in Jerusalem to show His authority to cleanse the Temple (Mark xi. 28). He was required by the Pharisees in Galilee to show a sign from heaven that they might believe (viii. 11). That temptation might be figuratively represented by the demand that He should cast Himself down from the pinnacle of the temple. The multitude sought to force on Him an earthly kingship (John vi. 15); His disciples were eager for His rule as the Son of David; He steadily refused to gratify His friends by fulfilling these hopes. Need the offer of world-wide dominion mean anything else, or more?

At first sight it does seem more probable that Jesus would not at the beginning of His ministry anticipate the dangers which He would meet, and need to escape; but, being guided step by step, would reject this or that method of exercising His power and establishing His claims, only when the judgment and decision was forced on Him by His external circumstances. These two considerations might lend some support to the following suggestion, if it should commend itself as a legitimate solution of the critical problem. We may suppose that of the initial temptation there was no detailed narrative, and Mark's Gospel preserves all that was known about it in Apostolic circles. But

among the *Logia* there was this narrative of subsequent temptations, delivered by Jesus to His disciples at Caesarea Philippi. The two evangelists who used the *Logia* as well as Mark's notes assumed that this narrative must be a fuller account of the Temptation thus briefly referred to in Mark, and accordingly detached it from its context in the *Logia*, and inserted it in the proper chronological sequence instead of Mark's brief reference.

As the writer does not profess to be an expert in Synoptic criticism, he will not dare to pronounce any dogmatic judgment on the subject. If the suggestion is inadmissible, the two considerations which seem to lend it support lose their probability. For it is not at all unlikely that Jesus was by an initial temptation forewarned and forearmed, and so saved in the strain and stress of His work from the additional burden of discovering the principles which were to be applied on each occasion of doubt or difficulty. As we have seen, there was nothing to hinder His knowing beforehand what sort of a Messiah was expected, and He would be desired to be. The striking resemblance between His inward temptations in the Wilderness and the outward temptations He met with during His ministry is simply an evidence of His clear and full knowledge, won by the normal exercise of His mental powers, of the conditions under which His work had to be done, and shows how thorough had been the thirty years' Preparation for the three years' Ministry.

14. It may be frankly admitted that Jesus' fall before any temptation appears a moral improbability; and that the question of what would have happened had He on this or any other occasion yielded to sin is just as speculative as the question of what would

this world have been without sin, and as little deserving of serious consideration. But we must beware of putting for the moral improbability a metaphysical impossibility. Jesus was free to choose the wrong course as well as the right; otherwise His Temptation would have been a mere pretence, and His Incarnation a mere semblance. Without moral freedom there is no real human personality; if on the one hand there is no temptation, then on the other there is no perfection. There can be no legitimate appeal against this conclusion to His divinity, as we must conceive the divinity consistently with the reality of an Incarnation, and must not imagine that we magnify the divinity by mutilating the humanity. We must begin with history, and not metaphysics, with Jesus' own consciousness, that He was tempted, and not with any inferences which may be drawn from the conception of the *Logos*, prior to and unconditioned by the Incarnation. We truly laud the grace of the Son of God only as we confess that He who was so rich became so poor that He was (2 Cor. viii. 9) tempted in all points, even as we are, yet without sin (Heb. iv. 15).

15. That, even if the narrative does refer only to Jesus' experience in the Wilderness, it was not a solitary one is indicated by Luke's statement that the tempter "departed from Him for a season" (iv. 13), and his representation of Jesus as describing His disciples as His constant companions in temptation: "Ye are they which have continued with Me in My temptations" (xxii. 28). Did Jesus' refusal of the epithet "good" (Mark x. 18) refer to His consciousness of liability to temptation in contrast with the eternal perfection of God?

The words of the writer of the Epistle to the Hebrews,

already quoted, affirm exposure to many forms of assault from evil (iv. 15). This liability too Paul seems to refer to in the phrase "in the likeness of sinful flesh" (Rom. viii. 3). In addition to the instances already given we may notice the following occasions, which Jesus seems to have recognized as temptations: the desire of the people for healing (John iv. 48), His own enthusiasm to establish the Kingdom (see the Study on the Early Self-Disclosure), the importunities of His own family (John ii. 4; vii. 3–4; Mark iii. 31–35), the desires of His disciples (Mark viii. 33), the request of the Syro-phoenician woman (vii. 27), and of the Greeks (John xii. 21). Whatever appeared likely to turn Him even a hair-breadth from the path of duty that the Father's will appointed Him He dreaded and withstood as evil. Desires that might appear altogether innocent must be suppressed, relationships intimate and precious must be abandoned, in order that His unique vocation, so isolating Him from, while elevating Him above the common life of mankind, might be without faltering or failing constantly and perfectly fulfilled.

16. Liability to temptation does not involve necessity of sin, or even probability of evil; but it does involve that there was a Divine *Kenosis* in the Incarnation of the Eternal Word (see Constructive Conclusion). Neither omniscience nor omnipotence can be tempted. The one is protected by its insight into the moral character of all actions, and the moral results of all decisions, and the other by its absolute command over all moral resources. But even a sinless nature can be tempted; for natural instincts and appetites, which are in themselves morally neutral, may come into conflict with the will of God as revealed to reason and conscience. It has already been shown

that the objects by which Jesus was tempted did not involve any sinfulness in Him : not the lower passions or appetites tested His moral strength to resist ; popular expectations and even prophetic anticipations of the Kingdom of God tried His moral insight to detect the moral danger they involved. As these temptations were as real to Him on the heights on which His life was lived, so He is an example to us, even when tempted by lower desires and purposes. Not only does His moral struggle enable Him to sympathize with us in ours (Heb. iv. 15), but His moral victory condemns the sin of mankind (Rom. viii. 3). His Temptation belongs necessarily to His vocation as Saviour.

VI

THE EARLY SELF-DISCLOSURE

1. HAVING accepted His task, Jesus set about its fulfilment. But what was His first step? According to the Synoptists He passed from His Baptism and Temptation to His public ministry in Galilee (Mark i. 14-15; Matt. iv. 12-13; Luke iv. 14). But according to John, He gathered a few followers around Him, and, after a brief visit to Cana, began His public ministry in Jerusalem (ii. 13). It is not at all unlikely that He drew His first disciples from the following of John the Baptist, and that, as the Messiah of the Jewish people, He made His first public appearance in the capital, the centre of national life and worship. The call of some of His disciples to be His constant companions, recorded in the Synoptists, most probably was preceded by such personal intercourse as John reports. These differences in the narratives can be harmonized. A greater difficulty meets us when we compare the Johannine record of Jesus' sayings and doings in the early Judaean ministry with the Synoptic account of His words and works in Galilee. According to John, the Baptist proclaims Him the Messiah; He is accepted by the first disciples as the Messiah; to the woman of Samaria even He declares Himself to be the Messiah. (i. 33-45; iv. 26). According to the Synoptists He carefully guards the secret of the

Messiahship, until at Caesarea Philippi, Peter, in the name of the other disciples, confesses Him the Messiah, and even then He forbids the publication of this discovery to the multitude (Mark viii. 30); and it is only at His last entry into Jerusalem that He assumes Messianic dignity, and accepts Messianic homage (xi. 9–10). How can we explain the apparent inconsistency of these two representations?

2. The Gordian knot is often cut by denying the apostolic origin and the historical value of the Fourth Gospel. Wendt, in his recent work, while acknowledging the apostolic origin and the historical value of the Source used by the evangelist in recording most of the discourses of Jesus, finds very few traces of the use of this Source in this part of the Gospel. The conflict of the evidence is set aside by denying the credibility of one of the witnesses. Another explanation may be briefly stated (see the Critical Introduction). While John in his old age retained a very vivid memory of times and places, and thus his report is to be relied on in these particulars, he lost the remembrance of the small beginnings of his faith in Jesus in the experience he had of what that faith had grown into. He could not so detach himself from his present convictions of the grace and glory of his Lord, as to recall what he had actually thought of Him when he first met Him. The bright radiance of his full-grown faith fell over and hid from him the dim gleams of that faith when newborn. Human experience offers many illustrations of such a psychological process. A husband and a wife, who have lived their common life of love for a number of years, find it very difficult to realize that they were once strangers to one another, and that their present intimate relation began in what appeared a casual acquaintance. Dr. Sanday recognizes such a possi-

bility in the words, " It is possible that the Evangelist may have been led to define somewhat in view of later events and later doctrines " (*Hastings' Bible Dictionary*, ii. p. 612). Without rejecting this as a partial explanation, the writer now thinks it may be supplemented by another, which may be thus stated :—

3. The beginning of His ministry seems to have been a time of strain and stress for Jesus. Mark graphically describes His retirement from the Baptism to the Temptation in the words, " Straightway the Spirit driveth Him forth into the wilderness " (i. 12). His answer to His mother in Cana is not the utterance of a calm mood, but betrays intense and even conflicting emotion (John ii. 4). The impression made on His disciples by His bearing and behaviour in cleansing the Temple is expressed by the quotation, " The zeal of thine house shall eat me up " (ii. 17). How bold is the challenge to the priesthood in the words, " Destroy this Temple and in three days I will raise it up " (ver. 19) ! How severe is this demand made on the Pharisaic party as represented by Nicodemus in the saying, " Ye must be born anew " (iii. 7) ! How striking is His confidence in the woman of Samaria, when He confesses Himself the Messiah (iv. 26) !

Is it not a legitimate conclusion that Jesus, intensely inspired by the consciousness of His vocation, and as yet necessarily ignorant of the unpreparedness of all with whom He came into contact to receive Him in the spirit and for the purpose which He Himself cherished, was at first franker in speech and more daring in deed than afterwards, when, taught by experience the danger of a premature and misdirected Messianic movement, He exercised a reserve in utterance and a restraint in action, which secured the delay during which He was enabled to teach and train His disciples to confess

Him Messiah as a result of the impression He had made, and the influence He had wielded, and not as a consequence of the popular Messianic expectations which from the beginning they had cherished? May we not even find a hint of a change from confidence to caution in John's words, "Jesus did not trust Himself unto them, for that He knew all men" (ii. 24. It is to be noted that γινώσκειν is used)? Heralded and acknowledged Messiah by the Baptist, His divinely ordained forerunner, confirmed in His sense of Sonship, and endowed for His work by gifts from Heaven at His Baptism, tested by temptation but triumphant in His fidelity to His vocation, convinced of the world's urgent need of Himself as the Saviour divinely promised and humanly desired, is it surprising that He entered on His work with enthusiasm and energy, without ostentatiously declaring, yet also without entirely concealing from all who He knew Himself to be, and what He was called of God to do for men? Would it not have been strange rather if calculating caution, and not fervent zeal, had marked the beginning of His ministry?

4. This course, however, was also the path of wisdom. However careful an observer and skilful a judge of His times Jesus had been in Nazareth, it was quite impossible for Him to know what was the condition of all classes in the community as regards their preparedness or otherwise for His ministry. Experience alone could show if the people generally could be trusted to receive Him as the Messiah, such as He desired to be, and not as they expected. What men will do cannot be known until their choice has been made, until they have been tested. Does not a fresh light fall on the early ministry, if we regard it as for the most part a time of testing? The Baptist

was, as might be expected, the first whose faith was proved ; next came the disciples whom He had gathered around Him ; then Jesus' own family followed. The priesthood was tested by deed, the cleansing of the Temple, and the Pharisaic party by word, the talk with Nicodemus. As the woman of Samaria seemed ready, the truth was made known to her (John i. 29–iii. 10 ; iv. 26). Even as Jesus Himself was tempted and proved Himself ready for His vocation, so it was needful that He should test His environment to discover how far it was ready for the exercise of that vocation.

As we read the record, we must be impressed by the care and skill with which Jesus made these tests. His enthusiasm and energy were tempered by discernment and discretion. Priests and scribes, Sadducees and Pharisees, proved themselves unready. Samaritans were impressionable, but not reliable. His mother even was not altogether intelligent. A few disciples of the Baptist seemed capable of further teaching and training. Thus He came with the fan in His hand, sifting the chaff from the wheat.

5. If the writer supposed that this explanation raised any doubt, or laid any charge against the sinless perfection of Jesus, he would not even venture to mention it, for that unique glory of Jesus is a certainty for faith against which no conjecture of thought can be advanced. But did not Jesus learn obedience by the things that He suffered ? was He not surprised and grieved by the unbelief of the multitude and the misunderstanding of His disciples ? did He not gain information by inquiry, and did not the Divine guidance come to Him not apart from, but by means of His daily experience of men's works and ways ? If He was thus limited in knowledge (this important subject will be

dealt with in the Fourteenth Study), He could not foresee the attitude men would assume to Him until He put them to the test. It is, therefore, no detraction from the excellence of His Person to recognize the consequences for His action which this limitation of knowledge imposed. May we not also add that, even if His confidence was sometimes misplaced, and His expectations were sometimes disappointed, the charity of His spirit, the generosity of His judgment, moral excellences, are thereby made the more conspicuous, and thus the very limitation of His knowledge serves as a foil for the exaltation of His character. He was too good to be cynical and suspicious ; He was so good that He saw other men in the light of the surpassing radiance of His love and grace.

6. It is not improbable, in view of this explanation, that Jesus, as already suggested in a previous Study, gave the Baptist some indication of His vocation, that the Baptist at His Baptism was convinced of His Messiahship, and conveyed this conviction to two of his disciples in an allusion to the prophetic ideal Jesus had accepted, that these disciples forsook the Baptist and followed Jesus, and that a few others from John's circle joined the small company (John i. 29–51). As we study the narrative of the intercourse of Jesus with these first disciples, what strikes us is that the evangelist does not ascribe to Jesus any words explicitly claiming the Messiahship. He cannot refuse the Baptist's testimony, nor deny the confession of the disciples, but He does not expressly confirm either. What He does is to assert His spiritual dominion over them. Had John and Andrew in their first conversation shown the imperfect conceptions they cherished, and thus imposed on Jesus the task of education, which during the whole ministry was so patiently continued ?

7. Probably the ideas of these disciples were little, if at all, in advance of the popular expectations. Their intercourse with John the Baptist may have led them to lay greater stress than the people did on the moral reformation involved in the Messianic reign. What they needed was to be so taught and trained by the instruction and influence of Jesus, that they would accept His Messianic ideal. Peter did this in the name of the other disciples at Caesarea Philippi, even although their original expectations had been disappointed. If it is this scene which is alluded to, as is not improbable, in John vi. 66–71, then Jesus' question, "would ye also go away?" suggests that it was not an entirely new discovery of His Messiahship which had to be made by the disciples, but a conviction, formerly accepted, which had to be maintained against adverse influences within and without, in spite of the thorough change in their thoughts and hopes, which Jesus by His words and works required of them. It must be admitted that the Synoptic record is, however, against this view. It may be even that some of the disciples who joined Jesus at the Jordan did falter in their faith, and waver in their allegiance, when they learned more about His works and ways, and that the summons to follow Him recorded in the Synoptists may have been a recall from a temporary distrust and desertion, a return to faith and allegiance. Whether that be so or not, it is intelligible and credible that these men, who cherished the Messianic hope, and had been influenced more or less directly by the Baptist, did accept his witness to Jesus, and did attach themselves to Him with a trust and loyalty which were afterwards sorely tried by the unlikeness of His aims and their wishes, but never altogether failed in the trial. May we not add that it is highly

improbable that anything short of a belief in Jesus' Messiahship could have induced the disciples of the Baptist to leave him for another teacher and master? Here we are, however, in a region of conjecture, and not certainty.

8. Over these men, thus brought to Him, Jesus aims at gaining a moral and spiritual influence by assuring them both of His intimate knowledge of them, and His gracious feeling towards them. It is as the Searcher of hearts that Jesus draws from Nathanael the full confession of His Messiahship (i. 48–49). Yet He is not content that His claims should rest for His disciples on any marvel in His knowledge of them. In the figurative saying with which the conversation closes, He appeals to His sympathetic and representative relation to men, and His constant and intimate communion with God as the highest proof of His claims (ver. 51). May we not discover in these words the endeavour from the very beginning of His intercourse with His disciples to turn their thoughts and wishes from the national, political, secular aspects so prominent in the popular Messianic expectations to the personal, moral, spiritual aspects of His work for men? He speaks to Peter about his character, and to Nathanael about his communion with God (42, 48). He promises His disciples as the greater things of the future not any earthly conquests, and splendours, but an open heaven, and a ceaseless communication between Himself and God. Were they surprised and disappointed, or was their bewilderment so great, that they could not yet judge whether He was or was not what they had been waiting and hoping for? Already He used His own characteristic title for Himself, which partly disclosed, partly concealed His claims.

If there was in this early Judaean ministry more

confidence and less caution than in the later Galilean, if in the enthusiasm and energy of His first attempts to fulfil His vocation He made greater ventures in testing the readiness of others to welcome Him than He afterwards did, yet we may discover, if we look more closely at the record, that from the first He recognized the need of concealment as well as disclosure, and that, therefore, the contrast between the Johannine and the Synoptic representations is not so absolute as it is often made out to be. Although all the difficulties do not disappear, it is in this direction probably that we may look for some relief from them.

9. One feature in the narrative which claims closer scrutiny is the insight into the character of Peter and the experience of Nathanael, which Jesus displays. Are we to describe it as supernatural knowledge, or not? To deny the limitation of Jesus' knowledge is to reduce the Incarnation to a mere semblance, even although what boasts itself the strictest orthodoxy is most prone to this form of Docetism. We have no right to proceed on the assumption that Jesus knew all the thoughts and all the feelings of all the persons with whom He came into contact; and it is our duty as far as we can to find an explanation for His insight into the minds and hearts of others without this assumption. Nevertheless we should be prepared to admit, if a candid examination of the records demands the admission, that even as Jesus had a supernatural endowment of power to heal the bodies of men, so He had a supernatural endowment of knowledge to be used in His dealings with their souls. That Jesus knew Simon's name is not to be regarded as a miracle, since Andrew had probably told Jesus a good deal about his brother before setting out to bring him to Him.

Jesus' call of Philip need not involve any super-

natural knowledge of his condition, as Andrew and Peter were his fellow-townsmen, and could tell Jesus of his fitness and readiness. But it does seem that Jesus' words to Peter and Nathanael do show a knowledge of them which cannot be explained by common insight, even when heightened by exceptional sympathy. As Peter approached Jesus, there came to Him an intuition, given Him by His Father, both of what the man now was, and of what he afterwards would become. We need not suppose that Jesus never saw Nathanael with the bodily eye under the fig-tree, but only beheld Him in that position in spiritual vision. But the passing glance He had cast on Nathanael was accompanied by an intuition of His spiritual condition, to which He appealed in justification of the words of commendation which He addresses to him. In each case the intuition was necessary to enable Jesus to offer the greeting which He did, and in each case too we are further warranted in assuming there was a need of doubt being met or faith being won by such a proof of knowledge. This power was not given to relieve Jesus of the necessity of using means for gaining knowledge, for He used such means. Its constant exercise would have been a refusal of the conditions of the Incarnation. Only when necessary for securing influence over others was it given and used.

It is surely noteworthy, that Jesus, as soon as He can, turns away attention from the supernatural knowledge, which had so impressed Nathanael. He does not want His disciples to see in Him a marvel of knowledge or of power ; He wants them to see in Him One who is in most intimate relation and closest sympathy with them, but who also, while on earth, is in unbroken intercourse with God in heaven. His fraternal consciousness towards men and His filial

consciousness towards God, that is the thing greater than His supernatural knowledge.

10. May we not even go a step further in the interpretation of this saying? It is as the Son of Man that He thus knows men. The condition of receptivity for the supernatural endowment of knowledge was the human sympathy which He had already displayed in His generous judgment and His gracious treatment of the disciples. Only One who loved with a love unto self-sacrifice could be entrusted with the secrets of other hearts. Only One who made the life of others His own care and burden, and gave Himself freely for their good, could claim the right thus to invade the sanctuary of another personality. A selfish man, endowed with such a hold over others as such knowledge would give, would be a terror and a menace to all. Because Jesus had accepted the vocation of Saviour through self-sacrifice, therefore did God enrich Him with this gift of insight. This sympathy with men in turn had its source in His union with God. Hearts were laid bare to Him, because heaven was open. The angels of His insight could pass in and out of the souls of men, because the angels of His aspiration were ever rising towards God, and the angels of God's satisfaction in Him were ever coming down to His spirit. It was as God's Son that He was man's brother.

The Infinite's participation and satisfaction in the life of the finite finds its highest and fullest expression and exercise in the human sympathy of the Son of Man, and the supernatural knowledge which that sympathy for its beneficent ends could, when necessary, command. This endowment is not to be regarded as an inexplicable marvel; it may be understood as an essential factor in the self-disclosure of God to man in the God-man. In this figurative utterance Jesus lifted His disciples

from the lower planes of thought and feeling, on which even the Baptist and they as his followers moved, to the loftier heights of Divine vision and communion, in the clear air of which He himself ever lived, but in which they needed much teaching and training before they could even breathe.

11. These early self-disclosures reveal, as has been suggested, a feature of the person of Jesus which is often overlooked—His *enthusiasm*. A colourless and toneless presentation of the personality of Jesus is not uncommon, as though He were "faultily faultless, icily regular, splendidly null." While the author of *Ecce Homo* has laid stress on the enthusiasm Jesus looked for and awakened in His disciples (fifth edition, pp. 141, 152, 154), His intense and exalted emotion in regard to His work is not insisted on in current Christian thought. As a boy in the Temple He was enthusiastic for His Father's house, and to know His Father's will (Luke ii. 49); the Spirit which took possession of Him in His Baptism was the Spirit of zeal as well as power (Mark i. 10), for it "drove Him to the wilderness."

This enthusiasm may be the explanation, as has just been argued, of the early self-disclosures. In His Galilean ministry there is the same feature (Mark i. 17, 27, 38, 41). It is this Luke refers to, when he describes Jesus as "full of the Holy Spirit" (iv. 1). He forgets the needs of His body in His absorption in His work (John iv. 32). His relatives mistake this mood for madness; and their impression was doubtless confirmed by His repudiation of the claims of natural as compared with spiritual relationship (Mark iii. 21, 34, 35). The rigour of His demands on His disciples (Matt. viii. 19–22; Luke ix. 57–62; Mark viii. 34–38) springs from the same passionate devotion to the

Kingdom of God. He even fervently desired the Cross in which His work would be fulfilled (Luke xii. 50). The gift of Holy Enthusiasm, which came to the Church at Pentecost, was His throughout His earthly life.

VII

THE SURRENDER OF HOME

1. In His Baptism Jesus had assumed and been confirmed in His vocation. In His Temptation His fidelity to His own ideal in conflict with the popular expectations of it had been tested, and had stood the test. In His Early Self-Disclosure He had proved the readiness of a few men to help Him in its fulfilment. In His Surrender of His Home His devotion to it stood a severe and grievous trial. How was His Divine call to be related to, and affected by, His human duty in the relationships of the home? This question was answered in His response to His mother's request in Cana of Galilee (John ii. 4), His rebuke both of her and His brethren, when they came to take Him away from His ministry (Mark iii. 35), His recognition of the opposition of spirit and purpose between Himself and them, when they urged Him to go up to Jerusalem to manifest Himself to the world (John vii. 6), His commital of her to John on the Cross (John xix. 26). The meaning of these utterances themselves, however, cannot be fully understood, unless viewed in the light of all His teaching on the duties of the home, and of the demands He made on His disciples with respect to their family relationships.

2. The general principles which Jesus laid down have secured for the home a place of honour and a claim of devotion in Christian society, such as are not elsewhere accorded to it. In opposition to the lax practice of the age in regard to divorce, He insisted on the absolute inviolability of the marriage bond; and His boldest criticism and severest condemnation of the imperfection of the Mosaic code were uttered in defence of this fundamental social institution (Mark x. 2–9). To the same uncompromising defence of marriage belongs His demand of perfect chastity of thought as well as deed (Matt. v. 28). In His censure of the traditions of the scribes, which set at nought the law of God, He emphatically affirmed the claims of parents upon their children (Mark vii. 9–13). He regarded any loosening of the family tie as an annulling and making void of the will of God. His tenderness and gentleness towards women and children may also be taken as an indication of the great value He assigned to the family relationships (x. 13–16). His choice of the name *Father* for God proves that in human relations He recognized an image, however imperfect, of the Divine heart. This analogy between the human and the Divine affection He so confidently used in argument about God's dealings with men as to show that in the home He saw a revelation of God Himself (Matt. vii. 11).

3. There are some sayings, however, which seem to show a depreciation of family relationships. One of His sayings has not only bewildered, but even grieved loving hearts, for it seems to limit the relationship of marriage entirely to this earthly life, and thus appears to refuse to the most intense and intimate affection of which humanity is capable a place in the heavenly world. "When they shall rise from the

dead, they neither marry, nor are given in marriage, but are as angels in heaven" (Mark xii. 25). As the Sadducees, to whom these words were spoken, conceived marriage merely in its physical aspect as the means of continuing the race, not so wide-reaching significance need be attached to them. Marriage as a physical provision will cease; the social institution which depends upon it will pass away; but the personal affection, which has its basis in nature, and protection from society, but has itself a spiritual value, will, we may confidently assume, have its legitimate function recognized even in the new order of the eternal life. Nevertheless this saying does undoubtedly show that there is a physical and social aspect in human relationships to which Jesus assigns but a temporary validity.

4. More important even for our present purpose are the sayings in which Jesus deals with the family relationships of His disciples. He forbids one who seeks to be a disciple to go and bury his father; and another to bid farewell to those who are at his home (Matt. viii. 21, 22; Luke ix. 59–62). Not only are father and mother to be loved less than He Himself is, but even in comparison with Him they are to be hated (Luke xiv. 26. In Matt. x. 37 more love than for Christ is condemned). Among the sacrifices He required of His disciples a foremost place is assigned to the surrender of home (Mark x. 29, 30). As His teaching at other times shows that He did not assign little worth to the claims of kindred, we must conclude that it was only the incomparable value, and the absolute authority, which He ascribed to discipleship, that made Him depreciate in comparison the good of the family. It was also because He saw the danger which lurked in the duties of the home, that He was so insistent and uncompromising in His

demand for its abandonment. Affection may narrow as well as widen the heart. The logical formula, that as the intension of a term increases its extension decreases, may be applied to human affection. Intensity and exclusiveness are often allied. The family instead of being the servant may prove the rival of the Kingdom of God.

5. We may assume the principle that what Jesus taught others He had Himself learned in His own life. Did He so earnestly warn His disciples of the dangers of their family relationships as hindering their entire and constant devotion to His cause, because He Himself had faced the danger, and had discovered by how severe a struggle alone it could be escaped? Several incidents in His life seem fully to justify this conclusion. With some of these we may now deal. His saying to His mother at Cana (John ii. 4) has caused expositors not a little trouble. The attempts to represent the utterance as altogether courteous and gracious cannot be pronounced entirely successful. "Woman" may or may not be a title of respect, but it is not natural for a son so to address his mother. The use of this mode of address, even apart from the words which follow, seems to show without doubt that it was necessary for Jesus to assert at this time in unequivocal language His isolation from and His independence of the interests and obligations of His former home in Nazareth, to make plain to His mother, however painful to her that knowledge might prove, that her authority could no longer be recognized by the son, who was now directly subject to God alone, and that her wishes could not be regarded by Him in the fulfilment of His vocation, and in the exercise of the powers which had been entrusted to Him by God for His work.

6. Most men are able to fulfil their vocation without the surrender of home, nay, even for most men, home has a necessary place to fill, and an essential part to play, in the doing of their work in the world. Most men do their duty to God and mankind by pursuing some trade and profession, by maintaining and protecting a family, by discharging the duties imposed by neighbourliness and citizenship. But some men are called to a wider sphere, and therefore a harder task. To fulfil their vocation, they must cast off the limitations of interest and effort which the home involves. To quote Jesus' own striking words, "there are eunuchs which made themselves eunuchs for the Kingdom of Heaven's sake" (Matt. xix. 12). The more universal the scope of any man's vocation, the more absolute the demand which it makes upon him, the more absorbing its interest and exhausting its efforts, the more completely must he abandon home and kindred. Such an abandonment Jesus did demand from His followers. If their vocation as His disciples required this surrender of home, much more must His vocation have demanded from Him this complete sacrifice.

7. How great was the sacrifice involved we cannot measure, for our capacity of loving cannot fathom the depths of the affection of Jesus. It has already been shown that the home in Nazareth was divinely prepared to be the nursery and the school of the soul of Jesus as He grew in wisdom and grace. He had been in no hurry to escape from its shelter and its burden. Even He was taught and trained for His wider task by its narrower duties. As the Son of Mary and the Carpenter of Nazareth He learned to bear Himself fitly and worthily as the Son of God and the Saviour of Mankind. If, as is not at all unlikely,

He owed to His mother not only the care and kindness of common motherhood, but even those first disclosures of the dignity of His person, and the glory of His destiny, which were for Him the occasion and the stimulus of His self-discovery, home would be to Him not only a shrine of human affection, but even a temple of Divine communion. Nevertheless His words in the Temple, when He stood where " the brook and river meet," between boyhood and manhood, show that misunderstanding was possible even in that home (Luke ii. 49). There were limits to His mother's insight and sympathy. Not improbably even before He left His home, He had begun to realize that His nearest and dearest could not share His wishes, aims, and hopes, and that in the fulfilment of His vocation He would be left alone with His Father. Although He enjoyed a closeness of fellowship with God which has been given to no other, yet, as His appeal to His disciples to watch with Him in Gethsemane shows, He longed for human companionship ; and accordingly His mother's failure to understand and feel with Him must have been a very severe trial to Him.

We cannot understand His words to His mother unless by a sympathetic imagination we realize for ourselves as clearly and fully as we can the psychological situation. His departure from home had been regarded with disapproval ; His return to Cana had been welcomed as an opportunity for the recovery by His mother of the influence over Him which she had so long exercised, but which now seemed to be slipping from her grasp ; His mother's request appeared an attempt to reassert her authority over Him ; His answer was intended to assert conclusively that the old relation was for Him once for all ended, that He

had entered on a new life in which His mother could not continue to fill the same place, and wield the same power, as she had hitherto done.

8. The severity of the language in which this decision is expressed is inexplicable, unless it marked a crisis in Jesus' own experience. Just as the harshness of the words to Peter at Caesarea Philippi, "Get thee behind Me, Satan" (Mark viii. 33) can be accounted for only if He was feeling the strain and stress of temptation in Peter's appeal, even so the sternness of tone can be explained only if His mother's request appeared to Him to involve a moral peril for Himself. It is not easy to set aside habits of obedience; it is very hard to claim the rights of independence. The closer the relationship and the deeper the affection, the easier the obedience and the harder the independence. Our dearest relationships may bring us our most dangerous temptations. How many have sinned for love's sake who would not have done wrong from greed, or pride, or hate. Just because Jesus loved His mother so deeply, did He feel so keenly the greatness of the danger of her interference in His work. Had He cared less for her, He would have feared less that she might turn Him from the path of duty, and make Him in obedience to her disobedient to God.

9. It is true that He afterwards fulfilled His mother's request, and gave the help asked; but the moral quality of the same action is altogether changed by difference of motive. To use His supernatural power at His mother's bidding would have been altogether wrong, for it would have been a subordination of His universal vocation to His private relationships. To work a miracle at the prompting of the Spirit of His Father dwelling in Him to enlighten and guide Him was right, because the power was being

used in submission to the will by which it had been bestowed, and in obedience to which alone it could be legitimately exercised. At Cana Jesus felt the same struggle, if not quite as intensely as in the wilderness. He could not accept His mother's wishes as a guide to His action, because He could fulfil His vocation only as He minded not the things of men, but the things of God. How wise was His foresight, and how right His decision in thus asserting His independence of His mother in His obedience to God, subsequent events clearly showed.

10. It is most painful and surprising that Jesus' own in the narrowest sense of the word did not receive Him. But the Gospels make it plain that during His ministry He suffered, not only from the indifference, but even from the opposition of His mother and His brethren. Mark, with his frank and bold realism, informs us that "when His friends," by which, as the context shows, the Evangelist undoubtedly means His family, heard the report of His words and works, and the stir made by these, "they went out to lay hold on Him; for they said, He is beside Himself" (Mark iii. 21). So far had their misunderstanding gone, and so far were they prepared to carry their distrust of Him. Jesus absolutely denied their right to control His actions, and He did this even in language in which He renounced their claim to relationship. The only relation which He will recognize is spiritual affinity, and not physical connexion. "Whosoever shall do the will of God, the same is My brother, and sister, and mother" (verse 35). With this may be compared His saying, when a woman called His mother blessed, "Yea, rather blessed are they that hear the word of God, and keep it" (Luke xi. 28).

11. This renunciation of family was made, not

from selfishness or lovelessness, but because on the one hand these relationships were hindering His fidelity to His vocation, and on the other in the doing of His duty He was forming other bonds of affection, which were more enduring and satisfying. That the wider love of all who shared one common aim of submission to, and service of God might attain all the intimacy and intensity of family affection, the claims of the natural relation had to be resisted. It was for the sake of an expansive love that an exclusive love was denied, not its right as an affection, but its claim as a monopoly. Nevertheless we can be certain of this, that a heart so tender as Jesus' could not, without keen pain, curb and check the first affections of the home, even although thereby He might gain a larger liberty of love's communion among those who understood Him better, and, therefore, could in His work help Him more than those who were earliest kind, because nearest kin. Jesus had thus to solve for Himself what are the most serious and troublesome problems of the moral life, those arising, not from the conflict of sinful desire and simple duty, but from the opposition of duties, each of which has its own right, and the claims of which as against one another must be decided by an enlightened conscience in view of the great end and chief good of life. He decided that there are higher interests and greater obligations than those of the family, even those of personal communion in the Kingdom of God.

12. It is not needful to dwell on the incident recorded in John vii. 1–9. His brethren's taunt and His rebuke show how great the estrangement had become. Ambition had in the brethren led affection astray. Duty in Him refused to be turned aside by affection. Instead of being willing that He should

be the best that He knew He ought to be, they wanted Him to be as great as they believed He might be. Still more suggestive in regard to Jesus' relationships, however, is the utterance from the Cross, "Woman, behold thy son" (John xix. 26). This is a saying the full significance of which is not commonly grasped. It does not mean simply that Jesus, who had hitherto been looking after His mother, when He knew Himself dying, passed on His task to His beloved disciple. If no more is meant, why is the strange mode of address used? why did the failing breath not use the sacred name mother? why was the transference of the trust described as the annulling of the old in the forming of the new relation?

These questions can be adequately answered only from the standpoint to which we have been led by our consideration of the previous incidents. His vocation as Saviour and Lord of all mankind necessarily involved the sacrifice of all other more private and particular human relations. That He might offer Himself freely and fully to all men, no woman could claim the exclusive privilege of His filial affection. If we are not prepared to place Mary nearer the throne of the exalted Christ than any other, and thus fall into the superstition of Mariolatry, we should heartily welcome these words of Jesus as an intimation that this human relationship was once for all dissolved, that in the eternal life the temporal bond would no longer hold. There is no respect of persons with God. If Jew and Gentile are on an equality in the Kingdom of God, even although salvation was from the Jews, Mary is not exalted in Heaven above other women, even although she was so highly favoured by God as to be on earth the mother of the Messiah.

As Jesus in His progress Godward transcended

His Jewish nationality, even so He transcended His family relationships. In His typical experience the law held, first the natural, then the spiritual. The natural relationship of mother and son must yield to another, even the spiritual of the Saviour and the saved. There was then no lack or loss of affection in the intimation on the Cross. He desired that His mother might be knit to Him in a spiritual union, closer than even the hallowed relationship of motherhood allowed. It was for a sacred ministry that He chose His beloved disciple. He entrusted His mother to one who understood and knew Him best, that by his converse and influence she might be brought to believe in her Son as hitherto she had failed to believe, and that for the mother's fond affection there might be given to her the hallowed devotion of the believer. His bequest to His mother was a companionship, by which she might be led to the higher relationship of discipleship, with its greater blessedness.

13. As Jesus was richly endowed in heart as well as mind and will, and as the growth of His heart was for so long a time, as well as first of all, in the home, the surrender of home was no small part of the sacrifice of His life. It did mean sorrow to Him, that those from whom He might have looked for understanding and help had to be withstood as a danger and a hindrance. It did mean struggle for Him so to enlarge the bounds of His affection, that the disciple-circle became dear to Him even as His home had been. At great cost to Himself He has given us the supreme example of that ever-widening universal love, which rests not on any physical connexion, but on spiritual affinity, and the severest rebuke of that exclusive sentiment of family, which so often hinders a man's doing the work to which God has called him, and

rendering the service to mankind for which he is fitted. As the narrowing affection is a temptation, so the widening affection is a task. Jesus withstood the temptation and discharged the task.

14. Jesus does not, however, destroy the home, as might at first sight appear. For (1), as has already been indicated, the vocation of most men can be realized not only without the surrender, but even by means of home. It was only because Jesus realized the typical and universal humanity, that in Him the larger so entirely superseded the narrower affection. (2) In the home every man must, as Jesus did, learn the duties of the heart, which prepare him for the exercise of the love which embraces all mankind. (3) It is not inevitable that kindred and friends should be indifferent or hostile, as was the experience of Jesus ; but happily many a man finds in his home the comfort and encouragement which enable him to go on with his task, even in the face of an unfriendly world. Only as we estimate adequately the value of home, can we realize sufficiently how great was the sacrifice of Jesus in the Surrender of His Home.

VIII

THE JUDGMENT OF RELIGIOUS RULERS AND TEACHERS

1. JESUS began the fulfilment of His vocation by testing the preparedness of His environment. As the greatest preparedness might be looked for in the disciples of the Baptist, His forerunner and herald, He first called some of them to be His companions. In His own kindred He did not find the needed readiness, and He had to sever Himself from His own family that He might do His work. *Jerusalem*, with its glorious but tragic history, with its sacred memories, hallowed associations, and religious influences, drew Him. Here stood the sanctuary of His people's faith, here was the heart of the national life, here was a stage large and lofty enough for the Messiah of the race to take His place and fill His part, here were in greatest volume two of the channels in which the piety and the devotion of the age flowed.

Far from Jerusalem, estranged from its worship and separated from its life, the *Essenes* sought to nourish and to cherish the higher life of unworldliness and godliness; but with them Jesus seems to have had no contact, over them He exercised, and from them He received, no influence. In Jerusalem, however, as the leading priests of the Temple, the *Sadducees* combined official piety and personal secularity, the

administration of the national worship and the advancement of their individual interests, using godliness as a means of gain. As they were conservative in doctrine and practice, so were they tenacious of their position and privileges. Their successful rivals for popularity in the city were the *Pharisees*, for whom the law, with a multitude of traditional explanations and extensions, was Israel's highest good as well as heaviest burden, and who found in the synagogue a sphere of prominence and influence denied them in the Temple.

These two parties of rulers and teachers of the people needed to be tested by Jesus, that He might discover how far they would be hostile or favourable to His work. In His treatment of both classes we find the two features of His conduct, already noted in a previous Study. He showed both courage and wisdom; in running a risk He made a test. He ventured on the disclosure of His secret only so far as to make full discovery for Himself of what He might hope for, or must fear from those whose position and authority marked them out as either His most helpful friends or His most hurtful foes. The two incidents recorded in John's Gospel, *the Cleansing of the Temple* (ii. 13–22) and *the Talk with Nicodemus* (iii. 1–12), have this common interest, that in both Jesus stands with the sifting fan in His hand.

2. The record of the cleansing of the Temple in John's Gospel raises a critical problem, which, as it seems not incapable of solution by the psychological method of the study of the Inner Life of Jesus, may here be properly and fitly dealt with. In the Synoptic Gospels (Mark xi. 15–18; Matt. xxi. 12–16; Luke xix. 45–47) we have also a brief record of a similar act, but placed at the close of the ministry. At first sight it seems highly improbable that there

were two cleansings. The act repeated would not have the same significance as when only once performed. Varying traditions might be sufficient to explain the difference in details of the narratives. John betrays no consciousness of a subsequent, or the Synoptists of an antecedent cleansing; each record represents the act as solitary.

We seem to be shut up to choosing between the Synoptic and the Johannine narratives. Arguments for each side can be brought forward. It is unlikely that Jesus would so soon make so plain a claim to be the Messiah, and so quickly make enemies of the Jewish rulers—thus urge the advocates of the Synoptic record. The defenders of the Johannine reply: The act need not be regarded as an open claim of the Messiahship, as any pious Jew might be righteously indignant at such unhallowing of the Temple, and might let his indignation burst forth in such an act; and even the story of the Judaean ministry at the close of Jesus' life, as told in the Synoptists, presupposes an earlier ministry, in which Jesus had already come into conflict with the ecclesiastical authorities. But it seems to the writer that when we examine the records more closely in the light of the consciousness of Jesus, the improbability of two cleansings is not so great as at first sight appears.

It has already been suggested that the cleansing of the Temple at the beginning of the ministry was prompted by the intense enthusiasm with which Jesus entered on His vocation which, as has been suggested in the Fifth Study, might have led Him into temptation. This act was indeed a sign of the zeal for God which was eating Him up. It is not, however, to be judged as a reckless foolish outburst. His intense emotion was so guided and ruled by His wisdom that

the very act which relieved His pent-up feelings was also a means of laying bare to Him the secrets of the hearts of the Jewish rulers. It was not intended as a plain declaration of Messiahship, but as a stirring call for religious reform, addressed to those who were most directly responsible for the religious condition of the people. The cleansing of the Temple at the close of the ministry, as recorded by the Synoptists, on the other hand, had evidently a Messianic significance. Jesus had welcomed Messianic honours from the people. His entering Jerusalem on an ass was one token of the kind of Messiahship He was willing to accept, a humble and gracious sovereignty. His cleansing of the Temple was another ; His reign would be in righteousness and holiness. The second demonstration was addressed to the people rather than to the rulers, although the repetition of the act would be intended to recall to and enforce on their attention the solemn warning by which the act on the first occasion had been justified.

3. This utterance of Jesus, " Destroy this temple, and in three days I will raise it up " (John ii. 19), as throwing fuller and clearer light on the thoughts and feelings of Jesus at this time, claims closer study. But we are at once brought face to face with a difficulty. The Evangelist himself offers us an explanation of the saying. Must we accept this interpretation as infallible and authoritative, or dare we exercise our own judgment on its suitability ? It is evident that many of Jesus' sayings during His earthly life were either not understood, or even misunderstood by His disciples. The Evangelist himself here confesses that the saying was not understood till after the Resurrection. But we may ask, Were the Apostles so changed, even by the gift of the Spirit, as to become at once

infallible interpreters of the mind of Christ? No such claim is made for them in the New Testament. Both in respect of their eager anticipation of the second coming of Christ and their tardy recognition of the place of the Gentiles in the Church, they showed themselves to be fallible men needing to be taught.

If Peter's exegesis of the 16th Psalm in his discourse after Pentecost (Acts ii. 29–31), however appropriate for the occasion, was not accurate historically, may not John's interpretation of this saying of Jesus, however inevitable it might appear to him to be, yet be inapplicable to the historical situation and fail to express exactly the intention of Jesus in speaking? Such a suggestion is sometimes met with the taunt, that the person making it thus claims to be better and wiser than the Apostles. But the unworthy sneer can easily be robbed of its sting. On the one hand it may be pointed out that the minds of the Apostles were so preoccupied by the marvel of the Resurrection that they were prone to see the whole past of Jesus' life in its light, and, therefore, to find references to, and anticipations of the event in all sayings of Jesus about the meaning of which there was some doubt, but in which such an allusion might possibly be discovered. Standing further away from the event we are free of this absorption of thought. On the other hand it may be claimed that we can now see the life of Jesus, in the light which the history of Christianity during all these centuries throws upon it, as the Apostles could not. There is much in the teaching of Jesus to which Christian history alone can afford the illuminative commentary. Confessing humbly and sincerely his inferiority to a Peter or a John, the modern interpreter may believe that he has this advantage over them, that they belonged to the first, he to the twentieth

Christian century ; and the history of these centuries should not count for naught in fitting men to understand the mind of Jesus, which is not for one age, but for all time.

4. Having justified his doubt regarding the Evangelist's interpretation, the writer may now frankly state that it seems to him inappropriate. Had the words been spoken towards the close of the ministry, when in His speech Jesus distinctly anticipated death from the enmity of the ecclesiastical authorities, and emphatically declared His assurance that God would raise Him from the dead, this explanation would have been more probable. As Jesus did not speak of His death and rising again to His followers till after the turning-point of the Galilean ministry, such an allusion at this time contradicts what the Gospel narratives suggest regarding alike His own experience and His method of dealing with others. Such a reference too would have no meaning whatever for those to whom the words were addressed, and it is difficult to discover in it any immediate application to the actual situation. The challenge, " If you kill Me, I shall rise again," would be no answer to the question regarding His right to do this deed. Besides, it may be noted that Jesus does not elsewhere speak of His body as the temple of God, and that He does not claim to raise Himself from the dead, but is assured that the Father will raise Him. Both phrases suggest later phases of Christian thought. On these grounds it seems to the writer difficult to accept this explanation of the saying.

5. A better explanation is not far to seek ; it is suggested by the context. The words are addressed to the ecclesiastical authorities in Jerusalem, who claimed to be the guardians of the religious life of the

people, and who challenged the right of any man, not belonging to their privileged and consecrated caste, to interfere in any way with the control of the religious affairs of the nation. Jesus had so interfered, and was required to prove His authority to do so. Could He have declared His authority more effectively than by condemning their incapacity, and asserting His own competence? He could not do this in unequivocal language without prematurely and precipitately bringing to a close His controversy with the rulers. It was needful for Him to exercise some reserve in expression. Hence the enigmatical form of the answer, the meaning of which now seems plain to us, and may be rendered in this paraphrase. Go on doing as you now are, and you will prove, not the defenders, but the destroyers of the national religion, of which this building is the sanctuary. But even should you succeed in bringing ruin on the Jewish faith, I, whose right to work this reform you challenge, am able to bring about a spiritual restoration in a very short time. In this answer Jesus did not appeal to some future event, but to His own present consciousness of a vocation which He was confident He was able to fulfil in spite of all the opposition the Jewish rulers might offer. That there is in this saying a secondary reference to His own death and triumph over it must be admitted as a possibility. (See the Seventeenth Study.) Two points in this statement especially claim notice: (1) His condemnation of the Jewish priesthood, and (2) His confidence in His vocation.

6. Where no compromise of principle was involved, Jesus conformed to the religious and moral standards of the age and the people, but He transcended both in His personal faith and life. Although He went up to the Temple at the feasts, His aim was not so much

to offer worship as to teach the multitudes that resorted thither, for His communion with God did not seek, and could not have found an unimpeded channel in the Temple ritual. Yet He valued the worship in the sanctuary at Jerusalem as an expression of the religious life of the nation, in which there was much formalism, but through which even spirituality might be exercised. The court of the Gentiles, where those who were outside of the covenant might nevertheless approach the God of the covenant in devotion, divorced from ritual forms, seems to have been especially dear to Him as a token of the breadth of the Heavenly Father's love.

We can understand, therefore, His indignation at finding that the ecclesiastical authorities paid more regard to ritual observances than to devotional feelings in allowing the traffic in the requisites for ritual worship to disturb the hallowed calm of the place of devotion, and that they dared to show their contempt for the Gentiles by using their court as a market-place. Their action revealed not only their formalism and secularity, but also their exclusiveness and arrogance. For the sake of gain they polluted the sanctuary of which they were the guardians. This conduct was the external symptom of a deep-rooted and wide-spread internal disease, which, if not arrested in its course, must end in death. The formalism and traditionalism, the arrogance and exclusiveness, the avarice and ambition of the priests were destructive of the religious life of the nation. Their irritation at Jesus' interference showed their insensibility to appeal, their incapacity for reform, and so justified the unqualified severity of the censure which Jesus pronounced upon them.

7. Although Jesus thus condemned the recognized religious leaders, yet He did not despair of religion

in the nation. Devotion might be associated with the Temple, but was not dependent upon it. Piety would not always need priests, and altars, and sacrifices. The change had already begun, as the synagogue had drawn to itself some of the interests and aspirations which would otherwise have clung to the Temple. The synagogue did form the transition from the Jewish Temple to the Christian Church; and its simpler worship was an anticipation of, and preparation for the spiritual service, detached from ritual observances, which is characteristic of the Christian religion. That Jesus looked forward to such a change is not so surprising as that He expected the change to come soon and suddenly, for it would have seemed much more likely at the time that the change would come gradually. Jesus knew, however, that God had pronounced the sentence of the old order, and that He had summoned the forces of the new. He was conscious that in His own person there was the power to give to the people a new religious life in place of the old which the priesthood was destroying. He was confident that His mission would not end in failure, but would be crowned with success.

If we think of the history which the Temple represented, the ideas that it symbolized, the religion expressed by it, if we recall the wisdom of the founder and lawgiver of the people, the moral purity and intellectual sanity and spiritual sublimity of the prophets —although that splendid past was obscured by this mean present—and then fix our gaze on this Carpenter of Nazareth, this Galilaean peasant without any learning of the schools and any support of the sects, who calmly anticipates the destruction of such a sanctuary of such a nation, and confidently asserts His ability to give the world what should compensate for its loss,

we marvel at His audacity until we remember that history has fulfilled His prophecy, and that He has raised a better and more enduring temple in the Church which is His body.

8. If the priests showed that they would be a hindrance and not a help in the movement to a more spiritual worship and a more ethical service of God, their rivals, the Pharisees, might at first sight appear to offer better promise of sympathy and support. The Pharisees were not altogether indifferent to goodness and godliness, and not quite subdued by selfishness and worldliness. There were empty professors and vain pretenders among them, but there were also serious and earnest men. It is evident that as a class they closely and eagerly watched the beginning of the ministry of Jesus in Jerusalem; at first it may be with mere curiosity, but afterwards it would seem with growing interest. By His miracles some at least were convinced that He was a prophet with a Divine commission, and, like popular religious leaders in all ages, they were ready to patronize Him, and even seek an alliance with Him, with the aim and in the hope of making His efforts subserve their purposes, and turning His success to their own credit and advantage.

Nicodemus (John iii. 1–12) more favourably impressed than most of the others, came to Jesus, not only to satisfy his own desire for fuller knowledge, but even to secure information which might guide his party in its decision for or against the new movement. He is usually regarded as an anxious inquirer, whose timidity and caution prevented his approaching Jesus by day, and led him to pay his visit in the secrecy and the silence of night. But the narrative, closely studied, does not bear out this impression of him. Jesus does not welcome him as graciously, or treat him as

generously as we may be sure He would have done had he come truly as one distressed by darkness and desirous of light. He addresses him not as an individual inquirer, but as the representative of a class. Nicodemus greets Jesus with a patronizing tone, which at once evokes a stinging rebuke. Instead of a growing faith he displays an increasing incredulity. Instead of allowing himself to be guided into truth by the wisdom of Jesus, he seeks to show the folly of His words. He is dismissed curtly as one who, conceited and confident about his own wisdom and discernment, has nevertheless shown himself quite incapable of understanding even elementary spiritual truth. There is, in the writer's judgment, little doubt that the talk of Jesus with Nicodemus ends with verse 10, or less probably with verse 12, and what remains consists of the Evangelist's reflections on the conversation. It is generally admitted that these reflections begin at verse 16 ; but it seems extremely improbable that to so undiscerning and unsympathetic a listener Jesus would have communicated any of the heavenly things mentioned in verses 13 to 15. Verses 11 to 12 may with less improbability be regarded as still belonging to the report of the conversation, but a decision of the question cannot here be confidently offered.

9. If Nicodemus may be treated as representing the Pharisaic party, then the demand for a new birth, a birth from above, a birth of water and the Spirit, made by Jesus, indicates His judgment on the Pharisaic party. Only by a thorough change could any member of that party be made capable of appreciating and appropriating the spiritual good which He had been sent and fitted by God to impart to men. If we consider what the distinctive features of Pharisaism

were, we shall approve Jesus' judgment. God was conceived as Lawgiver, Ruler, Judge. His relation to man was confined to the promulgation of a moral code and a ritual system, the enforcement of their provisions, the reward of obedience or observance and the punishment of disobedience or disregard. Man, on the other hand, was the recipient of law, the subject of rule, and the blessed or the accursed by God's judgment. It was his interest to know and to do his duty, that he might escape penalty and secure reward. Duty was not conceived as an inward personal disposition, but as a comprehensive and complex code of observances and restrictions, not only difficult to fulfil, but even perplexing to discover; and yet for obedience there was offered the great reward of participation in the glorious Messianic kingdom.

The Pharisees not only made this reward their aim, but they held it as their hope, because they themselves believed, and the popular judgment endorsed their claim, that they had fulfilled the legal condition, so that a share in the kingdom of the Messiah would be theirs not by God's favour, but by their own merits. The Baptist, it is true, had protested against, but had not to any extent disturbed this complacency. As herald of the kingdom he had demanded from all repentance and baptism as its sign if they desired to enter the kingdom, and had promised the gift of the Spirit as one of its blessings. Although some of the Pharisees, seeking to win popular favour by appearing to share the people's enthusiasm for the Baptist had sought baptism at his hands, yet he detected and denounced their insincerity (Matt. iii. 7–12). As a party it was impossible for the Pharisees to accept and approve the Baptist's ministry (Mark xi. 29–33). Jesus sends Nicodemus, as representing

the party, back to the Baptist; only by the way of John could they approach Him. Before they could understand or judge whether His teaching was true, and of God, before they could join in the movement of moral reform and religious revival which He was carrying on, they must be prepared to acknowledge their sin and guilt, to turn from their evil ways and false thoughts, to recognize their insufficiency and impotence; they must be willing to accept as God's free gift the pardon of their old sinful life, and the power of the new holy life, by which alone they could apprehend and appropriate the kingdom. It is evident how thoroughly opposed to Pharisaic assurance and expectation such a demand was. In making it so uncompromisingly Jesus showed how absolutely hostile to, and irreconcilable with His moral and spiritual ideal Pharisaism appeared to be. For Him God was the Father, who seeks and saves His lost children, who cannot win anything by merit, and need not seek to do so, as their Father is no hard taskmaster. For Him man's need and helplessness appeared the strongest plea for God's full and free grace.

10. The form in which the demand is made claims closer attention. It reveals to us the significance and value for Jesus in His vocation of His experience in baptism. He Himself had fulfilled the condition which He laid down for others. In so far as it was possible for one so sinless and so spiritual as He was, He had been born anew of water and of the Spirit. He had, as has already been shown, entered sympathetically and vicariously into the experience of repentance, of which baptism was the symbol. He had been endowed to fit Him fully for His work with the power of the Holy Spirit. He was in this initial experience, as He was to be in subsequent experiences, the first-

born among many brethren. In some measure all who desired to share the life in God which He Himself lived, and had come to impart to men, must pass through the same experience as He had. Paul was afterwards to teach that the saved sinner must identify Himself with the Saviour's experience of the Cross endured, as well as the Grave conquered (Rom. vi. 1–11). It should not be overlooked that the servant had the Master's warrant for this teaching, which for many has seemed too individually Pauline to be acknowledged universally Christian. Jesus too required of His disciples a vital union with Himself, not only an appropriation of the blessings secured by His experience, but a reproduction in them of that experience as the condition of their enjoyment of these blessings. If it were made clear beyond all doubt or question that the faith in God's grace which saves is a baptism with Jesus in repentance and regeneration, a death to sin, and a rising again to holiness with Him, evangelical theology would be delivered altogether from the danger, from which it has not always escaped, of failing to be intensely and vigorously ethical.

This principle, that the experience of Jesus is typical, is capable of varied and extensive application, and the result of a courageous and faithful application of it, would be that, on the one hand, the life of Jesus would gain in human interest; and the life of the Christian, on the other hand, in Divine significance. It was by this spiritual reproduction of Himself that Jesus intended to raise up that spiritual temple to God, which would replace the material Temple, the worship of which the priests were destroying by their formalism and secularity. If the one incident teaches us the sublime confidence which Jesus cherished regarding His ability to fulfil His vocation, the other

shows us the no less sublime humility of His method of fulfilment. He knew that He could lead men up to the heights where God dwelleth ; but He was willing that He might so lead them to tread every step of the path which runs in the depths of man's sin and misery, darkness and death. He was alike confident of exaltation, and prepared for humiliation.

IX

THE SCOPE OF THE MINISTRY

1. In fulfilment of His vocation as the Jewish Messiah Jesus had presented Himself in Jerusalem, but He found the leaders and teachers not prepared to welcome Him. His acceptance among the people He could not rely on, as their belief in Him rested solely on the witness of His miracles to His power (John ii. 23–24). A further and fuller work of preparation had to be done ; and, therefore, He, instead of entering at once on His own independent ministry, for a time continued the labours of the Baptist, His herald and forerunner. Yet even this effort threatened to hasten the conflict with the ecclesiastical authorities, which He knew to be inevitable, but which He desired to delay till His hour had come. Accordingly He withdrew to Galilee, probably with no definite intention to exercise a public ministry there, but desiring in retirement and quietness to wait His Father's leading. As He was passing through Samaria, His talk with the woman at the well opened the door of opportunity for a brief ministry. This incident presents for our consideration one of the most interesting and important problems of His life, *the Scope of His Ministry.*

2. Did Jesus think of Himself as the Messiah of the Jewish people only, or as also the Saviour of all mankind ? If the former, was not Paul wrong in preaching

the Gospel to the Gentiles? If the latter, why did He as a rule restrict His efforts to Jews, and assume, with only a few exceptions, an attitude of aloofness to the Gentiles? As proofs of the view that Jesus regarded Himself as Jewish Messiah only, the following sayings have been quoted. When He sent forth the twelve disciples on their first mission, He commanded them: "Go not into any way of the Gentiles; and enter not into any city of the Samaritans; but go rather to the lost sheep of the house of Israel" (Matt. x. 5–6). Twice He refused to cure the daughter of the Syro-phoenician woman in words which seem to express the narrowest Jewish exclusiveness: "I was not sent but unto the lost sheep of the house of Israel" (Matt. xv. 24). "Let the children first be filled, for it is not meet to take the children's bread, and cast it to the dogs" (Mark vii. 27). Thrice in the Sermon on the Mount He expressed His disapproval of the limitation of the affections, the repetitions in the prayers, and the worldliness of the desires of the Gentiles (Matt. v. 47, vi. 7, 32). Regarding an erring brother He laid down the rule: "Let him be to thee as the Gentile and the publican" (Matt. xviii. 17).

This evidence is not conclusive, as these sayings are capable of being explained without any such assumption. The spiritual immaturity of the disciples afforded sufficient reason for their being sent only to their fellow-countrymen, with whose opinions and sentiments they were already familiar, and in dealing with whom they would have much less difficulty than with strangers. Their racial and religious prejudices also made them unfit for a wider mission. Jesus' treatment of the Syro-phoenician woman is in connexion with the present subject of such crucial significance that it must at a later stage of this discussion receive

more thorough consideration. The statements in the Sermon on the Mount deal with plain facts, and show no hostile attitude, but a friendly interest. His treatment of a publican shows what His treatment of a Gentile would be. He was called " the friend of publicans and sinners," and He called a publican to be a disciple. In advising that the erring brother should be treated as a publican or Gentile, we may be sure He intended not contemptuous indifference, but tender and earnest solicitude.

3. As evidence of the largeness of the sympathy of Jesus may be mentioned many words and deeds. He revealed Himself as Messiah to the Samaritan woman. He presented for admiration and imitation a Samaritan as an example of a true neighbour (Luke x. 33). He praised the gratitude of the Samaritan leper, who " returned to give glory to God " for his cure (Luke xvii. 18). He severely rebuked His disciples who desired to call down fire on the Samaritan village which refused to receive them. " Ye know not what manner of spirit ye are of " (Luke ix. 55). Of the Roman centurion's faith He declared, " I have not found so great faith, no, not in Israel " (Matt. viii. 10). How gladly He welcomed the Syro-phoenician mother's witty answer : " O woman, great is thy faith " (Matt. xv. 28). The request of the Greeks at the feast drew from Him one of His most sublime and profound utterances (John xii. 20–24). The taunts of His enemies, that He was a Samaritan, and that He might preach to the Greeks (John vii. 35, viii. 48), gain significance, if not random shafts of malice, but deliberate charges, having some excuse in His treatment of Gentiles and Samaritans. Specially suggestive in helping us to define Jesus' conception of the scope of His ministry are His work in Samaria, His praise of the Gentile centurion and mother, and His

address to the Greeks; and each of these incidents will now claim our closer study.

4. The arrangement of the Gospel of John probably gives to the ministry in Samaria (iv. 1–42) a greater prominence than actually belonged to it. It was not a part of any plan formed by Jesus. He went through Samaria, because there ran the shortest road from Jerusalem to Galilee. He sat down at the well, because He was weary. He asked for water, because He was thirsty. He, a Jew, spoke to her, a Samaritan, not because He meant to break down the barriers of racial and religious prejudice, but because His large and free affection ignored these divisions among men, unless these were forced on His notice. In all these facts there was, however, Divine guidance. If we try to recover the connecting links in the conversation, we shall see how spontaneously, without calculation, Jesus was led step by step to His work in Samaria, which did not strictly belong to His vocation as Jewish Messiah, but proved an anticipation of the world-wide significance of His work as Saviour.

5. The woman herself forced on His attention the prejudices which divided Jew and Samaritan. That challenge of His action evoked the consciousness of the common spiritual needs of mankind, and of the satisfaction which He knew Himself capable of giving to them. The woman's persistent bigotry only strengthened in Him the desire to awaken in her, and then to still, the longings which belong to the human soul, whether Jewish or Samaritan. Although her intelligence was not enlightened, yet her interest was aroused, and, breaking the fetters of her exclusiveness, and yielding to the spell of His generosity, she desired the gift He offered. At this point He gave the conversation an unexpected direction in the command, "Go,

call thy husband, and come hither." (verse 16). What reason can be found for this sudden change? If we are to infer the intention from the effect of the words, then there can be no doubt that the command was an appeal to the woman's conscience as a necessary preparation of the revelation of His grace. He meant her to face her sinful past, so that there might be awakened in her the craving for the forgiveness and the cleansing, which was the boon He wanted to bestow upon her.

6. This explanation necessarily assumes that Jesus knew so much of the woman's life as to be sure that the command would arouse her sense of guilt. His interest in her spiritual condition, and His desire to confer on her His salvation, had called into exercise His capacity, at other times quiescent, of supernatural insight into the thoughts and feelings of those with whom He was dealing. But in recognizing such a power in Him, we must try to define its range. Did He know the whole inner history of those, the secrets of whose hearts were thus discovered to Him, or did there come to Him only an intuition of their thoughts and feelings at the moment of their converse with Him? On the broad ground of asserting as constantly and completely as possible His perfect humanity, His subjection to our limitations, in short, the reality of the Incarnation, the more probable conclusion is, that by this supernatural insight He only discovered as much of the inner life as was necessary for effectual spiritual dealing. There was without outward communication a transference to His consciousness of the contents of the consciousness of the person with whom He was in conversation.

Accordingly the command would imply, that already the conscience of the woman had been aroused and her spirit troubled by the presence and appeal of Jesus.

She was already anxiously pondering what He would think of her relationship, when His words startled her into confession. She did not reveal all her thoughts, but His answer showed her that none was hidden from Him. The exact number of the husbands from whom she had been divorced appears at first sight so trivial a detail, that it is more difficult to believe that the knowledge of it was included in His supernatural insight than to assume that His statement was general, and that the woman in reporting it made it so definite. But if the woman herself, as she stood before Him, was reviewing her own past life, and thinking in turn of the wrongs she had done her husbands, and if His supernatural insight consisted of a clear and full intuition of what was passing through another mind, then even the inclusion of this detail becomes intelligible and credible. Trivial it may seem to us, but to the woman it was of great importance, and for that reason doubtless Jesus mentioned it. This miraculous endowment was not exercised in vain, for it led the woman to recognize His prophetic authority. (A further discussion of this subject will be found in the Thirteenth Study.) Since He did exercise this power, and did not rely on His usual means of instruction and influence, we are justified in concluding that only thus could her submission to His efforts to save her be secured.

7. The conversation again assumes an unexpected direction. The woman, conscience-stricken, does not seek the assurance of forgiveness, or the means of escape from her sinful state, probably because she had no hope of help from the prophet whom she saw in Jesus. She tries to get away from this painful personal dealing to the discussion of a question which could neither hurt nor heal any conscience. Her revival of the old dispute between Jew and Samaritan about the

acceptable place of worship led Him to that sublime and profound utterance (23–24) in which He declares the spiritual Fatherhood of God, the spirituality and sincerity of the worship which He requires, and consequently the removal of all local limitations in His worship. It is noteworthy how the bigotry of the woman at each stage of the conversation evoked in Him an ever fuller and clearer expression of spiritual universalism, surely an evidence of His freedom from and antagonism to, all religious exclusiveness. Yet this statement is immediately preceded by words which seem at first sight to express very definitely and aggressively Jewish particularism. "Ye worship that which ye know not: we worship that which we know; for salvation is from the Jews."

If we look more closely at the words we shall be led to correct our first impression. The Samaritans accepted only the Pentateuch as the revelation of God, and cut off their religious thought and life from the illumination and inspiration of the prophetic literature. They clung to an inadequate, and cast off a more adequate conception. The conception which Jesus had just expressed was rooted in His own consciousness, and yet it had been in some measure anticipated by the teaching of the prophets, and in some degree the development of even His own consciousness had been stimulated by the study of the prophets. Jesus was simply stating a plain fact, the assertion of which was necessary to rebuke the prejudice and bigotry of the woman, and to secure her attention to, and acceptance of, the teaching which He, a Jew, was giving to her. Further, the Samaritans did expect a Messiah, a prophet like unto Moses, who would deal with such ritual questions as the proper place of worship. But what she needed was a Saviour from sin. The prophets, whose teaching the Jews accepted,

and the Samaritans rejected, contained the promise of such a salvation. It was this promise that Jesus knew He had come to fulfil, and He wanted to turn the thoughts of the woman away from all ritual questions, such as were in dispute between Jew and Samaritan, to the moral and religious question of salvation, of which the Jewish Scriptures had more to tell than the Samaritan. He recognized her claim to this salvation ; and that He might bestow this gift upon her. He corrected what was defective in her thoughts and wishes. When she showed her readiness to accept the Messiah's teaching, whatever it might be, whether contrary to, or accordant with, her own opinions and desires, He confessed His Messiahship. This then was not a secret which He jealously guarded, but a revelation which He gladly and readily made, whenever He found a soil ready for the seed. This woman cherished the expectation of the Messiah. She had been awakened to a sense of her need of the salvation, which the Messiah was to bring. She evidently could be helped only by the certainty that the Messiah Himself was offering her His salvation. Therefore Jesus met the need which He Himself had awakened to consciousness.

8. Not only the woman, but many others in the town of Sychar readily responded to the appeal of Jesus. His words to His disciples show His surprise that the harvest which they had a share in the joy of reaping should have followed so quickly on His own sowing of the seed in the heart of the woman, for which the soil had been far better prepared by her imperfect Samaritan beliefs than even He could have anticipated. The life of Jesus was full of bitter disappointments, and had few glad surprises. This ministry in Samaria was one of these. But its success raises two questions, to which we must seek some answer. Why did Jesus

not continue His ministry longer, when its first results so exceeded His expectations? How is it that we do not hear in the later history of the effects of this effort among the Samaritans? The 39th verse at least suggests that the belief of many in Samaria as in Judæa rested on no solid foundation. If many Judaeans believed, because they beheld "the signs which He did," many Samaritans believed "because of the word of the woman, who testified, He told me all things that ever I did." Although their personal contact with Jesus gave them fresh reasons for their faith, yet it does not seem to have transformed its essential character. Jesus could not place much reliance on a faith due to astonishment at His supernatural insight. Although He had found so great a readiness to respond to His appeal, yet He could not find that thorough preparedness of mind and heart among the Samaritans which He could look for among the few in Israel, who were waiting for "the redemption of Jerusalem." That during the brief span of His earthly ministry He might awaken the faith of those who were prepared to receive Him as Saviour and Lord, it was needful that He should concentrate His efforts on "the lost sheep of the house of Israel." Probably the Samaritan field did not prove as fruitful as it at first appeared, and at least did not justify His withdrawal from the people, to whom, according to God's call, He had first been sent.

9. That the sympathy, interest, and affection of Jesus were not confined to the Jewish people, and that there was nevertheless an imperative necessity for restricting His ministry to it, is confirmed by other incidents. His commendation of the faith of the Roman centurion seems to throw some more light on the question (Matt. viii. 5–13).

First of all it illustrates the largeness of His heart.

The condition of the Gentiles, viewed even by His most sympathetic eye, held out little promise of spiritual capacity or excellence. Before He could have sowed the seed of the Gospel among the Gentiles much labour in getting ready the soil would have been needed. He, therefore, did not attempt to address His ministry to the Gentiles with whom He came into contact. If, however, He met with any signs of spiritual discernment and aspiration in a Gentile, how ready He was to recognize their worth and to express their praise! The very severity of the judgment which He was compelled by facts to pronounce on the condition of the Gentiles threw into clearer and bolder relief this appreciation of the excellence of Gentile faith when, as in this case, He met with it. "I have not found so great faith, no, not in Israel" (Matt. viii. 10).

Secondly, if we inquire what there was, in the faith of the centurion, that was so highly approved by Jesus, we may get a suggestion of the reason why He thus restricted His ministry. Some hold that what surprised and pleased Him in the centurion's words was the belief expressed in His power to heal at a distance without His bodily presence. But this explanation, itself improbable, ignores two important points in the speech. The centurion is giving a reason why Jesus should not come under his roof. That He could work a miracle at a distance is of course a reason why He should not take the trouble to go to the centurion's house. But it does not seem to be the sole reason in the centurion's mind. He recognizes as a reason that Jesus, as a Jew, might be unwilling to enter the house of a Gentile. (Compare the narrative of Peter's visit to Cornelius: Acts x.). This is the first point ignored in this explanation. The second is this. The centurion confesses himself a man *under* as well as *in* authority.

He ascribes to Jesus an authority over disease, but does not he also suggest that even He is under authority, and can exercise it only as He submits to it? While He can command disease, and it will obey Him, yet He Himself is under a command to do His work among Jews, being Himself a Jew. Any favour He may show a Gentile is admitted to be exceptional, and it is shown how it need not involve any setting aside of the necessary restrictions of His ministry. This brings the words of the centurion into closer correspondence with the words of the Syro-phoenician woman, which won a similar commendation. To the writer it seems at least more probable that what Jesus so warmly praised was such insight into the conditions and limitations under which He had to do His work.

10. If it be admitted that Jesus knew that His work lay among the Jews, it may still be urged, was it necessary that He should hold Himself quite so much aloof from the Gentiles? Could He not occasionally have ministered to Gentiles while making Jews His chief care? The story of the Syro-phoenician woman seems to offer an answer to that question. His refusal of the request of the disciples to grant her petition that she might be got rid of, in the words, "I was not sent but to the lost sheep of the house of Israel" (Matt. xv. 24), and His repulse of the woman's approach in the saying, "Let the children first be filled: for it is not meet to take the children's bread and cast it to the dogs" (Mark vii. 27), have caused much bewilderment.

It is no adequate explanation that Jesus wanted to be alone with His disciples that He might teach them, and was afraid of being again drawn into a healing ministry which might interfere with this purpose. The language of Jewish exclusiveness is not thus accounted

for. But may not this be the explanation? He had gone beyond the borders of the "holy land" into the "unclean country" of the Gentiles. May not some of the disciples have objected to His leaving "the children" to go to "the dogs"? In His language He may not be expressing His own feelings or wishes, but simply echoing the opinions and sentiments of His disciples. To expose the evil of their Jewish exclusiveness He compels them to face all its consequences. A mother pleading for her daughter's cure must not only be refused her request, but must be rebuked for her arrogance if this attitude is to be consistently maintained. While thus teaching the disciples a much-needed lesson, He used another word for dog, not offensive as the term which they had doubtless used ("κυνάρια" says Bruce in *Expositor's Greek Testament*, i. 217, "does not compare the Gentiles to the dogs without in the street, but to the household dogs belonging to the family)." By the look with which, and the tone in which, the words were uttered, He encouraged the mother to press her request, and offered her a suggestion of the plea which could not be resisted. The disciples with all their prejudices would be made to feel by the woman's words that the kindness shown to domestic animals rebuked the inhumanity of their feelings towards the Gentiles. If the national arrogance of His disciples made it necessary for Him to find a special reason for showing kindness to a Gentile, we can understand why, that He might not estrange the Jews, but might keep open as long as possible the opportunity of winning them to faith in Him, He, although not sharing, yet so far took account of, Jewish prejudice against the Gentiles. "That He might redeem them that were under the law" (Gal. iv. 5), not only "was He born under the law," but He accepted

as part of His bondage, that He might free the bond, this Jewish exclusiveness.

11. Even when the Jews rejected Him He did not forsake but clung to them. He sought no way of escape from their hatred and cruelty. How suggestive in this connexion is His interview with the Greeks who sought to see Him (John xii. 20–24)! Did the temptation present itself to Him, that, although rejected by the Jews, He might find acceptance among the Gentiles? Such a possibility His enemies seem to have admitted (vii. 35). The intense emotion which Jesus displayed on hearing the request, and the great significance He assigned to the incident, show that the hope that the Gentiles would believe on Him though His own people had not believed, was not altogether new and strange to Him. But, as if to repel the temptation to seek His glorification among the Gentiles by some other way than by the sacrifice of Himself at the hands of the Jews, in a simple figure of speech, profound in its significance, He asserted the necessity of His death to the extension of His kingdom. He submitted to a Divine command to cleave unto His people, to offer Himself as their Messiah in the fulfilment of the promises of God as proof of God's fidelity, to force the issue of their acceptance or rejection of Him, and to abide the consequence of their rejection in His own death. For only by carrying out to the very end His vocation as Jewish Messiah, in accordance with prophecy, could He fulfil His larger call as Saviour of mankind.

To sum up this discussion Jesus embraced all mankind in His love and grace; whenever the opportunity of showing His sympathy and giving His succour to Samaritans or Gentiles presented itself He gladly welcomed it; nevertheless He confined His ministry to the Jews, because the soil had been prepared by pro-

phetic teaching for the seed of the Gospel, because the Divine promise to Israel bound Him who had come to fulfil it to give Israel full opportunity of acceptance, because even Jewish prejudice had to be consulted lest any stumbling-block should be put in the way of faith, and because only by self-sacrifice could He bring salvation to Jew and Gentile alike.

X

THE CHARACTERISTICS OF THE TEACHING

1. THERE are some sayings in the Gospels which bring before us the impression Jesus made by His teaching. His discourse on the first Sabbath of His ministry, as recorded in the Synoptists, in the synagogue of Capernaum, astonished His hearers; "for He taught them as having authority, and not as the scribes" (Mark i. 22). This statement is explained by Bruce:

"It is an ethical, not an artistic or aesthetical contrast that is intended. The scribes spake *by* authority, resting all they said on tradition of what had been said before. Jesus spake *with* authority, out of His own soul, with direct intuition of truth; and therefore to the answering soul of His hearers. The people could not quite explain the difference, but that was what they obscurely felt" (*Expositor's Greek Testament*, I, p. 136).

They were impressed not only by the authority of the teacher, but also by the novelty of His doctrine, "a new teaching" (verse 27). Luke, in accordance with the purpose of his Gospel places at the beginning of his record of the ministry a visit to Nazareth of later date, and a discourse in the synagogue there. Of the impression of Jesus' teaching he writes: "And all bare Him witness, and wondered at the words of grace which proceeded out of His mouth" (Luke iv. 22).

Bruce's comment again deserves quotation: "Most take χάρις here not in the Pauline sense, but as denoting attractiveness in speech. . . . In view of the text on which Jesus preached, and the fact that the Nazareth incident occupies the place of a frontispiece in the Gospel, the religious Pauline sense of χάρις is probably the right one—words about the grace of God whereby the prophetic oracle read was fulfilled. J. Weiss, while taking χάρις—grace of manner, admits that Luke may have meant it in the other sense. . . . Words of grace about grace; such was Christ's speech, then and always—that is Luke's idea" (op. cit., p. 490).

That the speech of Jesus was attractive is witnessed by the crowds that gathered around Him, and followed Him. Mark's comment, "the common people heard Him gladly" (xii. 37), taken in its context does not refer to His attractiveness, but to the skill of Jesus in controversy.

"This remark," says Bruce, "about the large crowd which had been witness to these encounters, as it stands in our New Testament at end of verse 37, seems to refer merely to the closing scene of the conflict. Probably the Evangelist means the reflection to apply to the whole—the masses enjoyed Christ's victory over the classes, who one after the other measured their wits against His. The remark is true to the life. The people gladly hear one who speaks felicitously, refutes easily, and escapes dexterously from the hands of designing men" (op. cit. p. 426).

In Mark's description of the visit to Nazareth the impression is differently described. "Many hearing Him were astonished, saying, 'Whence hath this man these things?' and, 'What is the wisdom that is given unto this man?'" (vi. 2). The Fourth Evangelist

ascribes a similar remark to the Jews in Jerusalem: "How knoweth this man letters, having never learned?" (John vii. 15). But the surprise here has a different cause, as Dr. Marcus Dods points out.

"It is not His wisdom that astonishes them, for even uneducated men are often wise; but His learning or knowledge. γράμματα (Acts xxvi. 24) 'included the whole circle of Rabbinical training, the sacred Scriptures, and the comments and traditions which were afterwards elaborated in the Mishna and Gemara' (Plumptre, *Christ and Christendom*). But it cannot be supposed that Jesus made Himself acquainted with these comments. His skill in interpreting Scripture and His knowledge of it is what is referred to. What the scribes considered their prerogative, He, without their teaching, excelled them in" (op. cit. p. 763).

Jesus' success in controversy is briefly described in Mark's words, "No man after that durst ask Him any question" (xii. 34). These comments on the Gospels suggest the main characteristics of the teaching of Jesus; and may guide us in our study.

2. The *authority* is the first characteristic. It is that which makes Christ's teaching a distinct and certain revelation to men. The source of that authority was in His own personality; His perfect moral character gave Him unerring moral insight; His absolute religious consciousness gave Him unfailing spiritual vision. He did not need to grope His way to moral and religious truth. Not by a process of argument did He discover God or duty. He had ever a clear vision of the right and the true. His knowledge in this realm was not derived from others, or inferred by any process of reasoning by Himself; it was, to use the current term, *intuitive*. Such moral wisdom and religious truth are quite independent of knowledge

of facts, or learning in books, for they depend on moral and religious conditions. It was what Jesus was, not what He knew by learning, that gave Him this authority.

A few illustrations of His authority in teaching may be given. "All things have been delivered unto Me of My Father: and no one knoweth the Son, save the Father; neither doth any know the Father, save the Son, and he to whomsoever the Son willeth to reveal Him" (Matt. xi. 27). In all that related to God's Fatherhood Jesus spake with the certainty and confidence of personal experience. That Fatherhood was not to Him a conjecture or an inference, but a reality immediately perceived in intimate communion as Son. Of that Fatherhood He has been able to make others as certain and confident, but for them it is not an original intuition, it is a mediated revelation. In men there was a hindrance to the knowledge of God as Father of which Jesus Himself knew nothing. He was without sin and knew no sin; and therefore He had no need of forgiveness to make Him sure of God's Fatherhood. This hindrance in man He claims authority to remove. "But that ye may know that the Son of Man hath authority on earth to forgive sins (He saith to the sick of the palsy), I say unto thee, Arise, take up thy bed, and go unto thy house" (Mark ii. 10–11). The declaration of forgiveness is ineffective unless it becomes in the sinner the assurance of having been forgiven. This confidence and certainty too Jesus could impart. The gratitude of the sinful woman was an evidence of her confidence and certainty. She loved much, because her sins which were many, were forgiven (Luke vii. 48).

In the words of Jesus just quoted the healing of disease and the forgiveness of sin are closely connected.

In the former as in the latter Jesus displayed authority. "With authority He commandeth even the unclean spirits, and they obey Him" (Mark i. 27). There was nothing tentative in His cures; but He spoke the word of healing with confidence and certainty. The recognition of this characteristic of His work Jesus highly commended in the case of the Roman centurion. "Verily, I say unto you, I have not found so great faith, no, not in Israel" (Matt. viii. 10). The immediate context of this saying presents another proof of His authority. With the same confidence and certainty as Jesus forgives, so He judges. "And I say unto you, that many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob, in the Kingdom of Heaven; but the sons of the Kingdom shall be cast forth into outer darkness; there shall be the weeping and gnashing of teeth" (vers. 11 and 12). The attitude of men to Himself is decisive of their final destiny. "Whosoever shall be ashamed of Me and of My words in this adulterous and sinful generation, the Son of Man also shall be ashamed of him, when He cometh in the glory of His Father and the holy angels" (Mark viii. 38). He Himself will "sit on the throne of His glory, and before Him shall be gathered all the nations; and He shall separate them from one another, as the shepherd separateth the sheep from the goats" (Matt. xxv. 31, 32). Meanwhile with confidence and certainty He offers men the satisfaction of their souls' needs. "Come unto Me, all ye that labour and are heavy laden, and I will give you rest" (Matt. xi. 28).

3. In two ways, very surprising to His hearers, did Jesus display this authority. Josephus bears witness to the authority assigned to the law by the Jews. "Even if we are deprived of wealth, of towns, and of

other possessions, the law remains to us for ever. And no Jew will be so far from his native land, nor so much fear a hostile ruler, as not to fear the law more than him" (Apion. ii. 38). "Often already have many of the prisoners been seen to endure the rack and all kinds of death in theatres, for the sake of not uttering a word against the law and the other Holy Scriptures" (i. 8).

Schürer has well described the Jewish ideal of godliness and goodness: "All zeal for education in the family, the school and the synagogue aimed at making *the whole people a people of the law*. The common man too was to know what the law commanded, and not only to know, but to do it. His whole life was to be ruled according to the norm of the law; obedience thereunto was to become a fixed custom, and departure therefrom an inward impossibility" (*The Jewish People*, Div. II, vol. ii., p. 90).

That so many of the Jewish Christians desired to impose the yoke of the Mosaic law as a condition of membership in the Christian community, that Paul had so severe a struggle to wage in order to secure Gentile liberty, and that he consequently incurred the suspicion and enmity even of members of the Christian Church in Jerusalem, are evidences of the hold the law had on the conscience and affections of the people. The attitude of Jews to the law and the scribal tradition which claimed to interpret and apply it was one of the causes of offence (see the Thirteenth Study). What here claims our attention is the sense of His own personal authority Jesus displayed in His criticism not only of Pharisaic practices, but even of the principles of the law. That Jesus did with His fellow-countrymen recognize a Divine revelation in the Holy Scriptures there can be no doubt. As has

been indicated in dealing with Jesus' acceptance of His vocation, it was by meditation on the Holy Scriptures that He was probably led to the knowledge of the work for which God had chosen Him (see the Fourth Study). It was not merely for controversial purposes that He appealed to the Holy Scriptures; in them He found principles that expressed the will of God. In dealing with divorce He appeals to the Holy Scriptures for proof of the Divine intention in marriage. "But from the beginning of the creation, male and female made He them. For this cause shall a man leave his father and mother, and shall cleave to his wife; and the twain shall become one flesh; so that they are no more twain, but one flesh. What therefore God hath joined together, let no man put asunder" (Mark x. 6–9). The standard He applies to the teaching of the scribes about the duty of children to parents is the Divine law. "Full well ye reject the commandment of God, that ye may keep your tradition. For Moses said, Honour thy father and thy mother; and, He that spaketh evil of father or mother, let him die the death" (vii. 9–10). In meeting the unbelief of the Sadducees regarding the Resurrection, He appeals to the witness of the Old Testament regarding God's fellowship with men as a proof of immortality (Mark xii. 26–27). While His knowledge of the Father was intuitive, there can be little doubt that Jesus meditated on the Holy Scriptures, penetrated by moral insight and spiritual discernment to their essential principles of faith, and duty, and as in this case, drew inferences from these principles. He studied and reasoned as well as saw. Untrained in any Rabbinic school, He had *letters;* He could skilfully use the Scriptures in exposition or controversy because He knew and understood them. Reverencing the

Scriptures as He did, using them in private devotion as in public ministry, the freedom and the boldness of His criticism is the more surprising, and shows how confident and certain He was of God's revelation to Him.

Paul W. Schmiedel makes a curious use of Jesus' independence towards the law. "Naturally the question arose: how was He permitted to declare the law of God to be null and void? No prophet felt entitled to do so. They had said often enough in the name of God, 'I will have mercy and not sacrifice' (Hosea vi. 6), but, in spite of that, sacrifices had never been abolished; Jesus must therefore have agreed with every devout Jew in thinking that this was not the will of God. Only God Himself could alter His own law; and only His greatest minister, the Messiah, could be destined to announce the change" (*Jesus in Modern Criticism*, pp. 45–46).

This seems to reverse the position. Jesus did not come to believe Himself Messiah in order that He might be entitled to abrogate the law; because He not only believed Himself to be the Messiah, but knew Himself the Son of God, He felt free to detach the Divine intention from the human command or institution. The position of Jesus is misrepresented in Schmiedel's words: He did not desire "to declare the law of God to be null and void." His express declaration is, "Think not that I came to destroy the law or the prophets; I came not to destroy, but to fulfil" (Matt. v. 17). The fulfilment, however, did often involve the abolition of the external forms. The illustrations given of this intention in the Sermon on the Mount give in several cases a more inward character to the commandment. The law of murder forbids angry feeling or word (Matt. v. 21–22), the

law of adultery the lustful look (vers. 27–28), the law of perjury the false word (33–37). In the last case the need of oaths is denied, and so far the commandment is itself criticized. The law of retaliation however, is entirely abolished (vers. 38–39), and the restriction imposed on the duty of love is removed (43–44).

There are instances of this criticism of the law besides those in the Sermon on the Mount. Over against the Sabbath law is set the principle, "The Sabbath was made for man, and not man for the Sabbath; so that the Son of Man is lord even of the Sabbath" (Mark ii. 27–28). To the laws of uncleanness is opposed the principle, "There is nothing from without the man that going into him can defile him; but the things which proceed out of the man are those that defile the man" (Mark vii. 15). The bearing of this teaching is well expressed by Mark, "making all meats clean" (ver. 19). Sacrifice is relegated to a secondary position in the counsel to leave the sacrifice at the altar to be first reconciled to a brother (Matt. v. 23–24); and still more so by the quotation from Hosea (vi. 6) used on two occasions, "I desire mercy, and not sacrifice" (Matt. ix. 13, xii. 7). So also in Jesus' approval of the scribe's confession that love to God and man "is much more than all whole burnt offerings and sacrifices" (Mark xii. 33). In the denunciation of the Pharisees "judgment and mercy and faith" are declared to be "weightier matters of the law" than tithes (Matt. xxiii. 23). The law of divorce, which is declared to be contrary to the Divine intention in marriage, is explained by a principle which might be widely applied, "For your hardness of heart he wrote you this commandment" (Mark x. 5). These declarations regarding the law reveal an attitude of

freedom and independence towards it, that only the sense of supreme moral and religious authority can explain and justify. That Jesus criticized the Pharisaic piety does show how uninfluenced He was by current opinions and sentiments, but it does not possess the same significance as His handling of the law: and we need not now pause to consider any illustrations of it; but may pass to a second characteristic.

5. Many of the instances of the authority of Jesus' teaching might also serve to illustrate its novelty. Jesus did not repeat the traditions of the elders; He even gave fresh meanings to the commandments of the law. The originality of Jesus has again and again been challenged. Parallel sayings have been diligently collected. But surely this is a mistaken attack. If Jesus had laid down moral and religious principles, not one of which had ever found expression before, the alternative forced on us would be, either His teaching was unrelated to human faith and duty, as slowly developed in history, or other teachers always failed to interpret man's conscience and spirit. The God who revealed Himself in Jesus had not left Himself without witness in other lands and times; and therefore from other teachers men had received teaching similar to His. But when we look at the teaching as a whole, and not at this or that saying, it impresses us by its originality. The misunderstanding, suspicion, and antagonism it provoked prove its novelty.

A few instances may suffice. In conjoining the law of absolute love of God, and equal love for a neighbour (Mark xii. 29–31), although quoting from the Old Testament, He took a forward step. The prophets had insisted on social morality as against religious ritual. A saying such as Micah's, "He hath showed

thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" (vi. 8), is a great advance towards the position of Jesus. But never before had there been such a unification, simplification, and elevation of both religion and morality as when one and the same essential principle was assigned to both. This principle was the necessary consequence of Jesus' religious consciousness, and resulting moral character. A filial religion must issue in a fraternal morality. With this original principle are closely connected several other original features of the teaching of Jesus. The *inwardness* of goodness and godliness—the motive, the disposition as supremely important—evidently results from regarding both as essentially love. So if love to a neighbour results from love to God, neighbourhood can know no racial, or national, or social restrictions. *Universality* of human duty is clearly taught in the Parable of the Good Samaritan (Luke x. 25–37). If God be Father, and should be loved absolutely with filial affection, we can understand the emphasis Jesus lays on *receptivity in the religious life.* God's is the generous, and man's the grateful love, because God gives and man needs. The poor, the mourning, the hungry and thirsty (Matt. v. 3, 4, 6) are the blessed, because they are ready to welcome what God waits to bestow. The conception of religion as a good to be gained, and not a duty to be done, is original. It was absolutely opposed to the Pharisaic piety, which aimed at earning God's favour.

Again, if men are all neighbours, or brethren (the conception more adequate to the idea of God as Father of all), and claim an equal neighbourly or brotherly affection, then too, it is more intelligible why Jesus

raises to an honour that had not been theirs before, the *passive* virtues, the endurance of wrong from, in order to do good to others ; the meek, the merciful, the peacemakers are the blessed (Matt. v. 5, 7, 9). The condition in which the Christian community found itself in a hostile world, a persecuting society, in some measure explains the prominence of this kind of teaching. Its opposition to the generally accepted standards of conduct and character in the ancient world shows the originality of Jesus.

Two other instances of this characteristic of the teaching must suffice. Casuistry was the dominant note of the moral teaching of the scribes, and the moral practice of the Pharisees. In casuistry each moral principle is worked out into all its details, its applications, limitations, modifications, exceptions, to meet all possible cases of conscience which could arise. From casuistry the teaching of Jesus is not only free, but is altogether opposed to it. Jesus was not content with stating abstract principles (that He generally avoided), but He always gave concrete instances ; but wherein He differed from the casuists was this, that they always tried to find the *minimum requirement* of a commandment, Jesus stated its *maximum obligation*. The most striking instance, which has been the subject of hot debate, is Jesus' illustration of the law of returning good for evil, " Whosoever smiteth thee on thy right cheek, turn to him the other also. And if any man would go to law with thee, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go one mile, go with him twain " (Matt. v. 39–41). As was inevitable, the illustration reflects the conditions of time and place ; the method is permanent and universal : carry out the principle of non-retaliation

to the utmost limit the circumstances allow. To the individual conscience Jesus leaves the decision of each case ; but gives this guiding rule : Be as good, not as you *must*, but as you *can*. Jesus laid down principles, and gave concrete instances of their application. But these illustrations were not intended to be distinct, independent laws of religion or morality. He refused to legislate, to impose customs and rules and institutions on the society He founded. In this He stands in striking contrast to other founders of religion.

Mohammed regulated the life of his community minutely, and claimed the authority of a Divine revelation for his decision in even trivial cases, and so Islam is fettered by polygamy and slavery. Buddha established a monastic community with definite regulations ; and so Buddhism must remain a monastic order with lay adherents in an inferior position. But Jesus laid down a few essential principles of religion and morality, not artificially formulated, and arbitrarily imposed, but developed necessarily out of the relation of God and man, as realized in and revealed by Him, leaving their application to the reason and conscience of His community, enlightened and quickened by His Spirit ; and so leaving it to share in this respect a characteristic of His teaching—originality.

5. A third characteristic emphasized by Luke was grace both in matter and manner. In this Jesus was a striking contrast to His forerunner, John the Baptist. For John the work of the Messiah was judgment—" He shall baptize you with the Holy Ghost and with fire, whose fan is in His hand, and He will thoroughly cleanse His threshing-floor ; and He will gather His wheat into the garner, but the chaff He will burn up with unquenchable fire " (Matt. iii. 11–12).

For Jesus that work was mercy.—"Go your way and tell John the things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have good tidings preached to them" (xi. 4–5).

Such being the difference between the prophecy and fulfilment, need we be surprised if John missed the beatitude, "Blessed is he whosoever shall find none occasion of stumbling in Me" (ver. 6)? Jesus was confident of the superiority of His own view of His vocation. The humblest believer in the grace He offered was in a superior position to the greatest preacher of Divine judgment (ver. 11). Not John alone was offended, but the respectable, moral and religious persons of the nation. Early in His ministry Jesus justified Himself against their condemnation of the companions He chose by the declaration, "They that are whole have no need of a physician, but they that are sick. I came not to call the righteous, but sinners" (Mark ii. 17). So full of grace was He in word and deed that sinners came to Him for forgiveness. That was what the paralytic sought and found, with healing added thereto (ii. 5, 11). The sinful woman came under the same spell, and was saved by her faith (Luke vii. 48). In defence of His grace the parables of the lost sheep and of the lost coin, teaching the worth of even *one* soul, and the parable of the prodigal son, proving His own attitude towards sinners, and not the Pharisaic, to be that of God, were spoken (Luke xv.). There was a righteous severity, a holy anger in the teaching of Jesus also, but that too was a manifestation of His grace. It was directed against those who in their self-righteousness believed themselves to have no need of it, or who in their zeal to

make the path of righteousness as difficult as possible put hindrances in the way of the common people to the assurance of God's favour. The Pharisees and the scribes, not the publicans and sinners, felt the weight of the condemnation of Jesus.

Jesus did not give definitions of grace, but He lived it in word and deed. He not only taught men God's Fatherhood in His words about God, but He made them feel it as a reality in His own representation of the heart of God towards sinners. Of other teachers as well as Moses it could be said, that the law came by them; of Jesus alone can it be said that *grace*, and if God be love, then also *truth* came. It must be added however, that the clearest proof and the strongest seal of grace was not given in the teaching of Jesus, but in His voluntary dedication of Himself to His vocation as the Saviour of men by the sacrifice of Himself in death.

6. A consequence of the grace in matter was grace in method of teaching. Not only did the contents of His teaching attract, but the forms of it also. In the first place Jesus never attempted a systematic statement of His teaching in formal discourse; His utterances were *occasional*, called forth by and adapted to the questions, or needs, or dangers of the moment; and yet they were controlled by His purpose to lead His hearers on step by step into a clearer view of truth. His teaching, therefore, has the varied interest of appropriate conversation.

Secondly, from this method of speech resulted two special excellences, which may be stated in the words of Wendt, who has very fully and fitly treated the "External Form of His Teaching" (*Teaching of Jesus*, second section, chap. I): "By this method of meeting the want of the occasion Jesus has been able to impart

two weighty qualities to His utterances and His instruction, viz. *popular intelligibility and impressive pregnancy*. The importance lies in the union of these two qualities. A mode of teaching which aims at popular intelligibility is exposed to the risk of degenerating into platitude and triviality ; and one which aims at pregnant brevity easily becomes stilted and obscure. But Jesus perfectly combined the two qualities, and by this very means attained a peculiar and classic beauty of style. All the characteristic qualities and methods observable in His style can be classed under the head of means for obtaining those two special excellences " (p. 109).

Thus Jesus made general rules clear by concrete instances. Some of the parables, as the Good Samaritan, the Pharisee and Publican, are such illustrative examples, and do not come under the head of *parable* in the strict sense of the term, which always implies a comparison of facts in different spheres, and reasoning from analogy. Jesus illustrated His teaching not by word only, but by His own deeds, as His washing of His disciples' feet (John xiii. 12–15). Jesus used comparison very extensively ; the *simile* is so constantly used that it needs no special illustration ; the *metaphor* is not common, but we have it in Jesus' contemptuous epithet for Herod the tetrarch : " Go ye, and tell that *fox* " (Luke xiii. 32). This use of figures of speech is not intended merely for interest and effect, but is adopted as a method of argument. Wendt may again be quoted :—

" A higher rôle, however, than that of comparisons used for simple illustration is played in the teaching of Jesus by those used by Him in establishing the authority of His judgments and precepts. By pointing to the analogy of facts of more or less familiar ex-

perience, or to current views and customs, declarations and precepts may be so illustrated as to make them appear no longer strange, but rather credible and trustworthy, as corresponding with a more general and otherwise valid rule. Religious judgments and precepts, also, which Jesus expresses in conformity with His general view of the Kingdom of God, are elucidated and confirmed, by bringing them into comparison with familiar phenomena and effects from the domain of nature and from ordinary human life. Comparisons of this kind, which, from their argumentative purpose, required to be given, not as illustrative additions to particular statements, but as independent themes or narratives, we term *parables*" (p. 117).

Wendt then goes on to distinguish two kinds of parables, the one presents to us "a rule in frequently recurring cases," the other a single event illustrating a principle. Of the one kind the parable of the mustard seed is an instance, of the other kind the parable of the sower (Mark iv. 1–12, 30–32). The rule that each parable illustrates one truth, and that the occasion is the clue to what that truth is, which has recently been so much insisted on, may be accepted, but must not be applied in too *doctrinaire* a fashion. Of the second kind of parable, in which a story is specially composed by Jesus, it does not seem to be strictly true that the details are not significant. The parable of the sower does not simply teach that there are different kinds of hearers, but surely each soil described suggests to us very distinctly what kinds of hearers were found in Jesus' environment. In the same way the *Parable of the Prodigal Son* (Luke xv. 11–32) does not exhaust its meaning in illustrating the joy of the recovery of the lost; but its details suggest much about God's ways and man's ways.

With some German expositors the dread of allegorizing the parables is quite an obsession. It is not at all likely that Jesus ever used an allegory—that is too artificial a mode of composition for public speech—but the details of some of His parables were significant. As a parable generally illustrates only one aspect of truth, Jesus, as Wendt points out, was in the habit of supplementing one parable by another. Thus the parable of the new cloth on the old garment shows the injury to the old system, the parable of the spilt wine (Mark ii. 21–22) the hurt to the new system, when two inconsistent systems are conjoined.

The second excellence of the external mode of Jesus' teaching may be described in the phrase, "*The principle of aiming at the greatest clearness in the briefest compass.*" This is illustrated by Jesus' selection of such comparisons as will throw into boldest relief the principle taught, e.g. the leaving of the gift at the altar in order to be reconciled to the estranged brother (Matt. v. 23–24); of such instances as present the extreme application of the law enjoined, e.g. the three cases of return of good for evil already discussed (39–41); of such details in a parable as will give the greatest prominence to the lesson meant, e.g. the importunity of the widow, the friend at midnight (Luke xviii. 2; xi. 5). To this also is due His preference for "sententious sayings," for proverbs.

7. The external form concerns the present study especially in so far as it throws light on the "inner life" of Jesus. There are some deductions from the manner of Jesus' teaching we may draw. The figurative language used in its distinctness and variety proves an observant eye for the sights and sounds of nature, and the works and ways of men. The birds of the air, the flowers of the field, the plants of

the garden, the clouds of the sky—all claim His notice. The husbandman, the shepherd, the fisher, the traveller, the woman in her home, and the children at their play —all interest Him. In this respect Jesus is a contrast to Paul, whose outlook, to judge from his imagery, was very much narrower. His observant eye discloses also a sympathetic heart. How vividly Jesus portrays because He deeply feels the varied experiences of human life! In the presentation of human emotions He shows what in modern phrase we should call the psychological interest. If the details of the parables are not symbolic, they are significant in showing aesthetic sense, artistic taste, the literary instinct. Does not His very extensive use of comparison suggest that, even if He had not the modern scientific conception of nature, yet He did recognize law and order in the world and in man; and the same Divine mind and heart in Creation and Providence as in Redemption. But unlike Butler He used the argument from analogy not to justify the difficulties of grace by appealing to difficulties in nature, but to embody "truth in a tale that it might enter in at lowly doors." The chief glory of the external form of His teaching is, that He thereby aimed at being understood by the common people.

8. There is one characteristic of Jesus' teaching which seems to contradict this principle of popular intelligibility. Not to dwell on the reserve about His Messiahship which He maintained even towards His disciples until the confession of Peter at Caesarea Philippi, except such self-disclosures as John reports (see the Sixth Study), and which He kept up with the multitude until the triumphant entry into Jerusalem, some of His parables were definitely intended to present the Kingdom of God as a *mystery*. After Jesus had

given His own estimate of the varied, but on the whole disappointing results of His public ministry in the parable of the sower (Mark iv. 3–9), He was asked to explain, according to Mark (ver. 10), followed by Luke (viii. 9), the meaning of the parable, but, according to Matthew, the reason why He spoke in parables (xiii. 10). His answer was this: "Unto you is given the mystery of the kingdom of God: but unto them that are without, all things are done in parables; that seeing they may see and not perceive; and hearing they may hear, and not understand; lest haply they should turn again and it should be forgiven them" (Mark iv. 11–12). The twelfth verse is a quotation from Isaiah (vi. 10) describing the *intention* of His ministry. As in the case of Isaiah, we may suppose that the *results* of the ministry were described as its *intention* in accord with Hebrew modes of thought.

"We may suspect," says George Adam Smith, "in an utterance so strange to the lips of the Lord of salvation, merely the irony of His baffled love. But it is rather the statement of what He believed to be the necessary effect of a ministry like His own. It marks the direction, not of His desire, but of natural sequence" (*The Book of Isaiah*, vol. I, p. 80–81).

Does not the preceding parable with its minute analysis of the results of the ministry, fully explain the answer of Jesus? We need not have recourse to Dr. Bruce's comment, which does not show his usual insight:

"A more serious difficulty arises in connexion with Christ's answer to this question, which seems to say that He adopted the parabolic method in order to hide the truths of the Kingdom from unspiritual minds. Nothing is more certain than that Jesus neither did

nor could adopt any such policy, and if the Evangelists ascribed it to Him then we should have no alternative but to agree with those who . . . maintain that the Evangelists have mistaken His meaning, reading *intention* in the light of *result*. It is much better to impute a mistake to them than an inhuman purpose to Christ" (*Expositor's Greek Testament*, I, p. 196).

Jesus Himself had recognized the *results* of His ministry, and we can believe that, adopting the prophet's words, He Himself described these as the *intention*. While most of the parables were spoken to make His teaching popularly intelligible; yet if we look at the parables of the Kingdom in Matt. xiii. we may ascribe to Jesus what Dr. Bruce regards as incredible, "a mysterious esoteric doctrine concerning the Kingdom of God to be taught only to a privileged inner circle." The popular expectations were shaped by the Apocalyptic literature. Some modern scholars suppose that Jesus had, and could have no other conception of the Kingdom. These parables must be either relegated to a later time as products of the reflections of the Church, or forced into consistency with this eschatology. The conception of the Kingdom as a supreme good to be discovered, and to be secured at the highest cost, as gradually expanding and permeating human society, as in its earthly history exposed to the entrance of evil elements, which is presented to us in these parables is, we believe, the distinctive idea of Jesus Himself. It was so violently opposed to the popular view, and the multitude was so unprepared to receive it, that Jesus had to keep it a mystery, a secret to be disclosed only in such suggestions as would be significant only to receptive minds and responsive hearts. The disciples even did not show themselves capable of receiving it; and, therefore,

Jesus afterwards said less about it than He would n the done, if they had shown their fitness. try in

If Jesus kept His Messiahship as an "esc asked doctrine," why not, for the same reason, the natu id by the Kingdom? Jesus' thought was so much ord- advance of His age that not all of it could be n ables "popularly intelligible." Some had to be pres iven as "mystery" in a parabolic form, the meanin hem which could be disclosed only to the fit persons at t es; proper time. History has contradicted the Apo d calyptic conception of the Kingdom, it has confirmed that embodied in these parables. Was Jesus likely to be mistaken with the multitude; or had He the moral and religious insight which gave Him historic foresight? The writer must adopt the latter conclusion.

9. Only one characteristic remains to be explained. Jesus' teaching did not always express the *intuitive* mind. In some cases He had to be argumentative and even polemic. For the reason given in the *Critical Introduction*, we must confine ourselves to the Synoptic reports of Jesus' controversies. There seems to be little doubt that there are several cases in which Jesus uses the *argumentum ad hominem*. "And if I by Beelzebub cast out devils, by whom do your sons cast them out?" (Matt. xii. 27). "If David then called Him Lord, how is He his son" (xxii. 45). But Jesus is not generally content with a dialectic victory. He seeks to impart truth even as He confutes error. Thus His argument from the image and superscription on the coin, "Render unto Caesar the things that are Caesar's, and unto God the things that are God's" (Mark xii. 17) is not an evasion of the question; it is the statement of a general principle. Benefits received involve obligations incurred. The coin is an evidence

nor c[e] protection of, and facility for intercourse and ascri[n]erce offered by Caesar, for which repayment but e. So again the quotation "I am the God of Ev[a]ham, and the God of Isaac, and the God of Jacob," *inte* the inference drawn, "He is not the God of the imp, but of the living" (vers. 26 and 27) form an Chr[i]ether valid argument. God's choice of men for J[o]wship with Himself is one of the most convincing m[a]ofs of immortality. There are no Rabbinic trivialiti[e]s or artificialities in Jesus' methods of argument. Jesus could, and did reason effectively, and did meet His opponents with better weapons than their own. Other characteristics, such as Jesus' sense of humour (e.g., the description of the multitude as children at play, Matt. xi. 16, 17, or of the ostentatious piety of the Pharisees, vi. 2, 5, 16) might have been mentioned; but what has been written may suffice to justify the judgment "Never man so spake" (John vii. 46).

XI

THE FUNCTION OF THE MIRACLES

1. On His return to Galilee from Judaea through Samaria Jesus was welcomed by the Galilaeans, as some of them had been witnesses of His brief ministry in Judaea, and had been as much impressed by His miracles as the Judaeans (John iv. 45). The same distrust of the motive of their faith as had led Him not to commit Himself to the multitude in the South made Him take up a similar attitude of reserve in the North. The nobleman's request that He should come from Cana to Capernaum to work a cure, elicited an answer which shows how greatly He dreaded the same result of His miracles in Galilee as in Judaea, an interference with the fulfilment of His vocation by the desire of the people to get the benefits His supernatural power could confer, and a perversion of their faith in Him from surrender to His personal influence to surprise at His miraculous action. "Except ye see signs and wonders ye will in no wise believe" (John iv. 48). When the urgent plea of the father showed that the appeal came from a soul in great need and deep distress, His pity conquered His doubt and fear about the possible effect of the miracle, and He promptly and confidently gave the assurance that the cure was granted. To evoke the faith which He ever desired, He bade the father undertake the

homeward journey, relying solely and wholly on His words, "Thy son liveth"; and the suppliant stood the test. It is not necessary for the present purpose to discuss the critical question, whether the narrative (John iv. 43–54) is a varying tradition of the same incident as is reported in Matt. viii. 5–13, and Luke vii. 1–10, the cure of the centurion's servant, as we are meanwhile concerned only with the significance of the utterance of Jesus in relation to the *Function of the Miracles* in His Life and Work.

2. In the *Temptation* Jesus Himself was tested in regard to the use to be made of the supernatural power, of the possession of which He seems first of all to have become conscious at His *Baptism*. During His ministry there were always many who wanted the succour and help of His miraculous power. Whenever genuine need and real suffering appealed to Him, He was always ready to give His aid; and the plea was never addressed to His pity and grace in vain. But still there are some indications that He felt that these appeals for His compassion and assistance interfered with the fulfilment of His vocation. After a Sabbath evening spent in healing in Capernaum He escaped to a solitary place for prayer, and when urged by His disciples to return to the waiting multitudes, answered: "Let us go elsewhere into the next towns, that I may preach there also; for to this end came I forth" (Mark i. 38).

In preaching rather than in healing He saw His calling. When at a later stage in the ministry this preaching to the multitude was gradually being abandoned, that He might devote Himself to the training of the Twelve, this popular desire for miracles did once and again interfere with His purpose. The retirement with the disciples after their first mission

was invaded by the multitude, and although moved with compassion, He not only wrought cures, but even fed the hungry crowd; yet on the morrow He rebuked their desire for a repetition of the miracle, and exhorted them to seek spiritual nourishment rather than physical sustenance (John vi. 26, 27). While the language of His refusal of the Syro-phoenician mother's request was probably intended (as was shown in the Ninth Study) as a rebuke of the Jewish exclusiveness of His disciples (Mark vii. 27), yet it is not at all unlikely that His desire to be alone with His disciples that He might prepare them for His departure and their continuance of His work made Him at this time very unwilling to enter on any healing ministry among the Gentiles. If we carefully read what is written between the lines in the Gospels, we shall probably come to the conclusion, that while on the one hand the sympathy of Jesus with human need, and His confidence in the Divine power in and through Him urged Him to work miracles; yet, on the other hand, His desire not to confer temporal advantage only, but above all to communicate spiritual benefit, made Him hesitate about the exercise of supernatural power, as the popular desire that He should always be a Healer was opposed to His own purpose that He should ever be a Teacher.

3. By His miracles He did secure a kind of faith from the healed or the witnesses of the cures, but it was not the faith which He wanted or would accept. It was possible without any moral repentance or religious aspiration; it might be cherished along with indulgence in sin, and indifference toward God; it could be accepted by a superstitious spirit and a corrupt conscience, and leave the one as superstitious and the other as corrupt as before. Jesus appealed to

reason with His truth, to conscience with His holiness, and to affection with His grace; but He would not coerce the spirit of man by using the wonder or the terror which His miracles as acts of supernatural power evoked, to secure acceptance of His claims or allegiance to His cause. He knew how fickle and feeble at its best such a belief is, how soon it will yield to doubt, when its compelling cause ceases, and how incapable it is of sustaining the loyalty and devotion, and constraining the service and sacrifice, which, in the interests of the kingdom in conflict with the forces of the world, are necessary in all His disciples. In itself valueless, this belief was dangerous as hindering a genuine and intense faith. Hence during His ministry Jesus dreaded it as a result of His miracles.

4. Jesus steadily refused to work miracles as credentials of His mission, as evidences of His authority. When the priests, after the *Cleansing of the Temple*, demanded a sign, the only sign which He would give them was the assurance of His spiritual power to restore the religion which they were destroying by their secular policy (John ii. 19). When the same demand was pressed upon Him in Galilee by scribes and Pharisees, He showed clearly His indignation at the request by describing those who made it as "a wicked and adulterous generation," and the only sign He offered was "the sign of Jonah," the call to repentance and the threat of judgment (Matt. xii. 39). (There seems to be little doubt that the reference of the sign to the Resurrection in verse 40, is inconsistent with the context, and intrinsically improbable. It is absent from the parallel passage in Luke xi. 29–32.) It is true that He did appeal to the unbelieving Jews in Jerusalem to believe, if not Him, yet His works (John x. 38). It is doubtful whether He is here

appealing to the miraculous character of His works or to the moral qualities which these works displayed, by which they betrayed their origin in the Father. But, even if the former view is taken, yet the context shows that He is not commending faith in His works instead of His person. This might be the best the Jews could offer; it was certainly not the best which for Himself He desired.

5. While we admit, as the evangelical records demand, that the popular desire for miracles did interfere with Jesus' fulfilment of His vocation, that the faith which the miracles evoked was not one on which He could rely, that He refused as a wicked and impure desire the demand that He should prove His claims by a sign, yet we must not, in our reaction from the old apologetic method, which gave the miracles of Jesus a foremost place among the evidences of the truth of Christianity, go to the opposite extreme of the critical position and assert, that "Jesus expressly repudiated the position of a worker of miracles" (Gardner's *A Historic View of the New Testament*, 155). For the narratives of the miracles are so woven into the texture of the Gospels, that we cannot deny their substantial accuracy in these records without surrendering the testimony which they bear to the teaching and work of Jesus. (See the Critical Introduction for a discussion of Harnack's views on the miracles.) And there are sayings of Jesus which give to the miracles a deep significance and a high value for the interpretation of His person.

To a closer study of some of these let us now address ourselves. To begin with the most external aspects of the function of miracles in the ministry of Jesus, the report of the cures He wrought brought many men and women within the reach of His teaching,

and range of His influence, who otherwise would have remained ignorant and indifferent. Not all who came to seek or to witness His healing stopped short at the belief in Him as a wonder-worker, which He condemned. Some of them came to know and trust the truth and grace which dwelt in Him. The imperfect belief served in some cases as the protecting husk for the developing kernel of genuine faith. While He refused to work a miracle to overcome unbelief, yet He allowed the confirmation of a genuine faith by a miracle, if necessary. The cure of the palsied man whom four friends brought into His presence seems to prove this (Mark ii. 1–12). The faith which Jesus approved was the desire of the sufferer and his helpers that his burdened conscience might be eased of its load; for Jesus did not give him something which he did not want as a preparation for getting what he did want, when He said, "Son, thy sins are forgiven thee." The usual supposition that the man, although he did not wish it, needed forgiveness more than a cure, and that Jesus therefore gave it him, is inadmissible. For His forgiveness of sin was always morally conditioned; it was not and could not be conferred where there was no desire for it, and the penitence for sin, and purpose of righteousness, without which forgiveness is not a benefit but an injury to the soul.

A study of the cases in which faith gained His commendation justifies the supposition that He did not specially commend belief, however strong, in His power to work miracles, but only the faith which included the recognition of the moral and spiritual conditions of His ministry. He approved the faith in this case because it was directed towards Himself, not as Healer, but as Saviour from sin. When His

right to forgive sin was challenged, then it was needful for Him to assert His authority, not so much probably for the sake of the enemies who had thrown down the gage of battle, as for the sake of the man whose spiritual interests were at stake in the conflict. His faith, however genuine, might have been made to waver and fail by the challenge of the right of Jesus to forgive made by those who were regarded as the highest authorities in religion. Not only to confute His opponents, but still more that the sufferer might have in the cure of his body a proof of the saving of his soul, Jesus said, "Whether is easier to say to the sick of the palsy, Thy sins are forgiven; or to say, Arise, and take up thy bed and walk? But that ye may know that the Son of man hath power on earth to forgive sins (he saith to the sick of the palsy), I say unto thee, Arise, take up thy bed and go unto thy house" (Mark ii. 9–11). As it is probable that the miracle would have been wrought even if the challenge had been unmade, this case does not break the rule that Jesus did not work miracles to prove His claims. Need demanded, pity constrained the cure, to which there was then assigned the significance which the occasion required, a refutation of unbelief, and a confirmation of faith.

6. The miracles could serve as signs in the Seen of the power which Jesus exercised in the Unseen, and as a means of leading the thoughts of those who were helped by them, or were witnesses of them, from the Seen to the Unseen. They were a picture-language, or acted parables. The manifold forms of disease cured could lead men's thoughts to the varied manifestations and consequences of sin; while Jesus' power over even the worst forms of disease could offer them a pledge of the almightiness of His grace

It was His aim in dealing with all whom He cured to lead their desires from the physical to the spiritual, from His healing action to His saving person. Hence the demand which He ever made for faith, not only in His ability, but also in His willingness to cure—faith not only in His power, but also in Himself as exercising it in pity, kindness, and love.

When He found faith which showed insight into His character and purpose, as in the case of the Roman centurion (Matt. viii. 10) and the Syro-phoenician mother (Mark vii. 29), He was generous in praise. When the leper expressed his confidence in His power, but some distrust of His will in the request, "If Thou wilt, Thou canst make me clean," His words in answer, "I will; be thou clean," not only met that doubt; but the tender touch on the diseased body, which had been a loathing and a dread to others, was doubtless intended to convey still more convincingly the assurance of affection (Mark i. 40, 41). When the father of the epileptic boy appealed to His compassion, but was uncertain of His ability, there is remonstrance in the echo of the distrustful words, "If Thou canst"; and confidence is opposed to diffidence in the assurance, "All things are possible to him that believeth" (Mark ix. 23).

The faith of each of these suppliants needed completion: in the one, distrust of His pity, in the other, doubt of His power had to be removed. The woman who, coming behind, touched the hem of His robe, needed to be lifted above her belief in the magic virtue of His garments to the faith inspired by personal contact with Himself. If she had been allowed to steal away with her stolen cure, would not doubt and fear have visited her, lest the boon so suddenly snatched might as suddenly slip from her grasp? Only the

look of His eyes and tones of His voice, as He said to her, "Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague" (Mark v. 34). could give her the perfect assurance of healing, as therein was revealed to her, not only the power which was the means, but also the love which was the motive of her cure.

Where this faith in Himself could not be evoked, there He did not exercise His power. Unbelief was a restraint upon Him. In Nazareth, where familiarity with His earthly relationships did breed contempt of His heavenly vocation, "He could do no mighty works, save that He laid His hands upon a few sick folk, and healed them. And He marvelled because of their unbelief" (Mark vi. 5, 6). The desire to evoke faith as a condition of cure is probably the reason for the use of other means than the spoken word in a few cases. The deaf man who had an impediment in his speech could not be awakened to a desire for healing, or confidence in Jesus' power to heal by any spoken words. But the touch of Jesus on his ears and tongue would suggest to his mind that a cure was being attempted, and would awaken in his heart the desire that it might succeed. Do the look to heaven and the sigh indicate that there was some hindrance to the cure in the indifference or the distrust of the sufferer (Mark vii. 33–34)? Similar considerations may apply to the case of the blind man (Mark viii. 23–25), whose partial cure was due to his imperfect faith, and could be only gradually completed as his faith developed. If we ask for the reasons for this insistence on faith as a condition of cure, the first which suggests itself is this, that Jesus came to deal with men personally He desired the assent of the mind, the confidence of the heart, and the consent of the will to the exercise

of His miraculous power on behalf of any sufferer. As far as possible every bodily cure must be accompanied by a spiritual change in the person cured. He claimed as His own, in trustfulness and thankfulness, all whom He helped. Thus His miraculous activity was kept in vital unity with His spiritual influence. He always acted as Healer so that at the same time He might prove Saviour.

7. There seems to be another, and less obvious reason for this insistence on faith. There are some cases recorded where the person cured could not be expected to exercise faith, but faith was vicariously exercised by another. Thus the epileptic boy was not in a condition either to desire deliverance from his disorder, or to recognize in Jesus a deliverer; his father did intercede for him, but his intercession was made less potent by the unbelief struggling with the faith. "I believe, help Thou mine unbelief." Jesus had to overcome the hindrance of the father's unbelief instead of getting the help of his faith. The scribes standing around were sceptical and hostile; the multitude was inclined to unbelief on account of the disciples' failure; the disciples themselves were incapable of the exercise of faith. It was of this case that Jesus used the pregnant words, "This kind can come out by nothing save by prayer" (Mark ix. 24–29). In the case of the Syro-phoenician woman's daughter, the mother's faith had vicarious value. These instances suggest a law to which Jesus' miraculous activity was subject. Even as God's gifts of grace come in answer to prayer, and cannot be enjoyed where there is no desire for them, and even as God recognizes human solidarity, so that the prayer of the righteous man availeth much to bring blessing to others, so the working of miracles by Jesus was conditioned by the presence and potence

of prayer for self or others. His miraculous power was no physical force, it was a reasonable and righteous will, in all its exercise morally and spiritually conditioned as God's rule of the world is. God's power must be invited by man's prayer.

8. We have still firm ground under our feet, when we take a step further, and affirm that the miracles were conditioned not only by the faith of the persons benefited, or those who interceded for them, but even by the faith of Jesus Himself, His confidence in His Father's will and power to work in and through Him. The prayer to which He alluded in the case of the epileptic was not offered by the sufferer, or by the father, or by the disciples; Jesus Himself triumphed over all conflicting doubt in others by His own courageous faith. In the instance, already alluded to, of the heavenward glance and the sigh can there be any doubt that He was praying? For here, too, unbelief had to be overcome by still stronger faith. When at the grave of Lazarus He was "moved with indignation in the spirit" (John xi. 33, R.V. margin), at the unbelief which pursued Him even to the grave of His friend, He gained confidence in prayer, as His words show: "Father, I thank Thee that Thou heardest Me" (ver. 41). The words which follow—"I know that Thou hearest Me always"—may legitimately be taken as a proof that prayer was habitual with Him in the exercise of His supernatural power. We need not suppose that there was always explicit petition, but there was always the attitude of dependence on, confidence in, and submission to His Father, which is the essential feature in prayer. This spirit of prayer may have become articulate only in the face of unbelief to be overcome.

9. This conclusion, however, brings us only to

the threshold of another inquiry regarding the relation of the miracles to the person of Jesus, about which it would be unbecoming rashly to speculate, but fitting reverently to follow any guidance which the Gospels may offer us. The words " Jesus perceiving in Himself that the power proceeding from Him had gone forth, turned Him about in the crowd, and said, Who touched My garments " (Mark v. 30), do, at first sight, appear to require the conclusion that His supernatural power was inherent in His physical organism, and was communicable by contact. The evangelical record does suggest that the communication of this inherent supernatural power was possible without consciousness of need, or volition to help. But do we not at once feel that this view gives to the miracles a magical character, and robs them of their moral meaning and religious worth? Are we not, then, compelled to recognize the incompleteness of the records, to remind ourselves that they often describe the outward appearance without interpreting to us the inward reality, which is its cause and reason? It is more in harmony with the ethical and spiritual method of Jesus to assume that by His sensitive sympathy He was able to distinguish in the woman's touch the appeal of need and faith from the indifferent pressure of the crowd upon Him, and that in the gracious generosity of His love He at once responded by a conscious and voluntary exercise of His power. If even in this case the power was used with clear knowledge and free will, we need not exclude from its exercise the factor of faith in God.

The necessity of faith in Jesus Himself suggests another view of the relation of the miracles to His person. We may then conceive that the Father Himself wrought the miracle in and by the Son, and that Jesus by His wish to do good to others, His sympathetic

love for man, and by His trust that His Father would fulfil that wish, His filial confidence in God, afforded in His person the needed channel for the Divine activity. The miracles then become not a proof of the supernatural endowment of the physical organism of Jesus, but an evidence of the filial union with God, so assured, and constant, and perfect that He could always command the resources of omnipresence and omniscience and omnipotence for the furtherance of His work, and the fulfilment of His vocation.

This view also makes more credible and intelligible the cures at a distance, since for the Father, as absolute God, space is no limitation; while for Jesus, as the Son Incarnate, space was a necessary condition of existence and activity. The nature-miracles reveal so far-reaching a control of natural forces, that doubt is relieved and faith is helped by seeing in them the immediate response of the Father to the confident appeal of the Son. His rebuke of His disciples on the stormy lake, "Why are ye fearful? have ye not yet faith?" (Mark iv. 40) might imply that He expected such faith in Himself as would assure them of safety amid the greatest danger, but, as in His teaching trust in God's care and bounty is being often urged, it is more probable that He is rebuking distrust of God. The words "Peace, be still" are not a command to blasts and billows which had no ear to hear, and no will to obey, but a prayer to God of heroic triumphant certainty, that the response in the very request was already given. This explanation does not divorce the miracles from the person of Jesus, or lessen His grace or glory; for is not this filial consciousness and the absolute confidence which it inspired the supreme evidence that He lived in the Father and the Father in Him?

The two views that Jesus had miraculous power, and that God acted supernaturally in Him are not contradictory but complementary. He had and used the power, but not as an isolated individuality apart from God, but as united to God by His filial relation, which, whatever may have been its metaphysical basis, was manifested in knowledge of, love for, and surrender to God as Father. His receptiveness and responsiveness to God made Him not occasionally, but permanently, the open channel of Divine power, wisdom, and grace. Thus the miracles too become evidences of the union of the Father and the Son.

10. The miracles are also a revelation of the relation of the Son of Man to His brethren. In the narratives there is nothing recorded inconsistent with moral perfection. In them we find the perfect features which perfectly combine in the portrait of the Sinless and Holy which the Gospels present to us. How sensitive was His sympathy; He felt the sorrows and pains which He comforted and cured. Matthew may not be quoting the prophet accurately, but he is certainly interpreting the spirit of Jesus correctly in the words, "Himself took our infirmities and bare our diseases" (viii. 17). A touch, however slight and swift, by a woman's hand in the thronging crowd awoke His sense of another's need. How ready was His response! When He needed to be entreated to heal, there was always some good reason for delay. Sometimes He offered His help before it was asked, as to the impotent man at Bethesda, and the man born blind (John v. 6, ix. 6). There was sacrifice in this service. We do not strain the meaning of the words when we find in Jesus' reference to the power which had gone out of Him a confession that His miracles did cost Him effort, did put a strain on Him,

not only physical, but even spiritual; for it is a universal law that the highest forms of service involve the largest measure of sacrifice, and that wherever God works most freely in any personality, there must be the fullest surrender. The miracles did not lessen the self-emptying of the Incarnation, for the conditions for the exercise of the power, intense sympathy with man, and absolute confidence in God, involved the expenditure of spiritual energy, bringing that sense of weakness and weariness, which all such use of the highest powers of the soul demands as its price. The Cross was the sign-manual of Jesus even on His miracles.

11. We may infer that no miracle would be wrought by Him on His own behalf. He could not, consistently with the human limitations accepted in the Incarnation, relieve His own needs, or shield Himself from danger by the use of His miraculous power. Even in this that He might save others He could not save Himself; as He could minister to others He could not minister to Himself. This consideration may be applied in interpreting several incidents. It is improbable, for instance, that in procuring the ass for His entry into Jerusalem, or the upper room for His last Supper with His disciples (Mark xi. 3; xiv. 14), He used any supernatural power of vision; both incidents are explicable by previous arrangement with friends, or may be regarded as evidences of the influence of Jesus in Jerusalem, since Jesus was confident that a respectable householder, if appealed to, would gladly render service. For the same reason the words about the *stater* in the fish's mouth (Matt. xvii. 27) should be regarded as a figurative saying about the gains of fishing rather than as the promise of a miracle. No miracle in His withdrawal from the

mob at Nazareth (Luke iv. 30) should be assumed, only the controlling influence of a strong and calm personality over the fickle fury of a crowd. The calming of the storm, and the walking on the sea were not deliverances of Himself from danger; they taught lessons of trust to His disciples. The withering of the fig-tree (Matt. xxi. 18–22, Mark xi. 12–14, 20–24) is the most difficult of all the miracles to explain. Without taking refuge in the assumption that we have here a misunderstood parable (compare Luke xiii. 6–9), we must deny that the act showed impatience or indignation unworthy of His grace, but may suppose that, to impress His disciples, Jesus acted instead of speaking a parable, in symbol executed God's judgment on His unfruitful people. There was not only the severity of disregarded righteousness, but also the pathos of unrequited love and rejected grace in the deed. That miracle, rightly understood, also reveals the heart of Jesus, in which ever dwelt the love of the Eternal Father.

XII

THE COMPANIONSHIP OF THE TWELVE

1. The public ministry in Galilee, according to Mark (i.16-20), followed by Matthew (iv. 18-21), began with the call of four disciples, Simon and Andrew, James and John. Luke, after recording a preaching tour through Galilee, reports the call of Peter, following on a miraculous draught of fishes (v. 1-11). There seems to be little doubt that Luke's account is less trustworthy than Mark's. The parallel in the Fourth Gospel is also beset with difficulties. (See the Twenty-third Study.) The visit to Nazareth is placed at the beginning of the ministry, although it belonged to a later date, as it serves as a programme of the work of Jesus, as the Evangelist conceived it. And the story of the miraculous draught of fishes is probably a varying tradition of the same incident as is reported by John in connexion with one of the appearances after the Resurrection, and as prior to, and preparatory for Peter's restoration to his apostleship after his denial, an occasion on which his confession, "Depart from me; for I am a sinful man, O Lord" (Luke v. 8), would be very much more appropriate than it is in the connexion which Luke gives to it.

2. The relation which this call of four disciples at the Sea of Galilee has to the interview between probably all of them and Jesus at the Jordan, as reported in the Fourth Gospel (i. 35-51), has been indicated in the

Sixth Study. The first meeting was the beginning of friendship, and the companionship then begun did not last long, as the disciples soon returned to their homes and callings. At the second meeting the call to surrender all and to follow Him always was given. The promptness and completeness of the obedience to this call becomes more intelligible if already there was, not only acquaintanceship, but also an attachment more or less close to His person, through faith in His mission.

Two questions may in this connexion be asked, although they cannot with any certainty be answered. Why did these disciples leave Jesus at all? Why were they at this time called to constant companionship? With reference to the first question two possible answers suggest themselves: Jesus may have sent them away, or they may have left Him. After His discovery of the unpreparedness of the nation as a whole to receive Him, He may have desired to withdraw for a time into solitude and silence to wait the clearer indications of His Father's will, and He may Himself have disbanded the small company. Or, as has already been suggested, the enthusiasm with which He at first inspired His disciples may have given place to disappointment and distrust, when He did not fulfil their anticipations of the Messiah, and the people did not realize their expectations in receiving Him. Thus, they may have left Him of their own accord, and He may have suffered them to go, in the assurance that they would not be able to cast off the influence He had won over them, and in due time would be ready to return to their allegiance to Him.

3. Jesus' position accounts for the call He at this time addressed to them. Luke reports that "Jesus

returned in the power of the Spirit into Galilee" (iv. 14). 'Although he connects this spiritual exaltation directly with the victory over temptation gained in the wilderness, and although the acceptance of John's record as historical compels us to place between the two events thus closely connected the *Early Ministry*, yet we may take these words as a suggestion that the distrust of the motives of the people in attaching themselves to Him, which His rebuke of the request of the nobleman from Capernaum betrays (John iv. 48), had again, through communion with His Father, yielded to confidence in His mission. His intense desire to fulfil His vocation had been revived, but events had taught Him that the method of His work must be more adapted to the state of unpreparedness of all classes of the nation, which, as a whole, could not respond to His appeal or recognize His authority. It was, therefore, necessary, while continuing the public ministry with greater reserve and restraint of utterance and action, to exercise on chosen individuals a more private influence, in which greater freedom and boldness of self-discovery would continue possible. Even as Isaiah turned from the king and people to the small *remnant*, among whom as disciples he bound up the testimony, and sealed the law (viii. 16), so Jesus chose a small company to receive "the mystery of the Kingdom."

4. The words, "Come ye after Me, and I will make you to become fishers of men" (Mark i. 17), indicate the purpose of the call. These disciples were intended not only to believe in Him themselves, but so to witness and work for Him as to win others for the same faith. If, as has been maintained in the Fourth Study, Jesus knew that His calling involved His sacrifice, then He was now taking steps for the continuance of

His mission, and the extension of His message after His own work on earth was ended. His method was by personal intercourse to exercise so transforming an influence over His disciples, that they in turn would be able to exercise as transforming an influence over others. He was confident that by the simple means of daily companionship He could not only so develop their faith in Him that they would become altogether His for the ends of His ministry, but also so change them in their characters and capacities that through them others could be brought into the same relation to Himself. If we consider on the one hand how ignorant and imperfect these men were, and on the other how profound in wisdom and sublime in excellence the ideal to be realized in them and in others through them, we cannot but marvel at His confidence in the influence which by His companionship He hoped to wield.

5. What effect His companionship had at the beginning of the ministry is suggested by the comparison which He makes between the relation of His disciples to Himself and the relation of the friends to the bridegroom (Mark ii. 19, 20), a comparison which served at the same time to indicate the contrast between their mood and that of the Baptist's disciples, as well as to suggest the change which their feelings would in the future undergo. As Jesus did anticipate that through sacrifice He would fulfil His vocation, there is no good reason for suspecting the genuineness of this veiled reference to future separation from His disciples. But, as He looked forward to sacrifice as the means of salvation, until the Cross came into closer view, and began to cast its drear shadow even over His soul, "the joy that was set before Him" inspired confidence and courage. This anticipation

of separation from His disciples did not interfere with His experience of satisfaction in their companionship. They, without any such insight or foresight as He had, lived in the present moment, and that for them was joy, so that any fasting would have been an hypocrisy. The first lesson the disciples learned in the school of Jesus was to rejoice in His companionship, for it brought them assurance of God's love, enlightenment in His truth, and the experience of His salvation. At first they learned, not what faith might cost, but what it could win.

6. Not only did Jesus share in their satisfaction; it was His joy of which they had caught the contagion. It was His meat and drink to do His Father's will, and in the doing of it He gained greater joy because He had for His companions those whom He was training for the same delight. The separation from His kindred which the fulfilment of His vocation involved was doubtless a great trial to Him, but He found consolation and compensation for the loss in their companionship. "Behold my mother and my brethren. For whosoever shall do the will of God, the same is my brother, and sister, and mother" (Mark iii. 34, 35). Had He been indifferent to the love of His kindred, these words might mean very little, but so tender a heart as His we may be sure felt the love of home deeply and keenly. A genuine and intense affection bound Him to His disciples as to His family. May we not even conjecture that, apart from the purpose for which He had called His disciples, He himself needed and yearned for close companionship and intimate intercourse? The love for mankind which was prepared for sacrifice on man's behalf craved the satisfaction which the love of men could give and this was found in the disciples.

7. For what ends did Jesus use this love for, and joy in, Himself? The essential condition of discipleship was faith in Him, and in God through Him. By faith He did not mean assent to His claims, for at first He did not put forward His claims, but self-committal to Him personally, involving confidence in, and submission to, God. They were to trust Him and God in Him as unquestioningly and unhesitatingly as they were to obey unreservedly and completely. The extent of the faith required is shown in a very striking way in two incidents, which, it must be confessed, are not without serious difficulty for all who cannot accept without doubt or question the supernatural aspects of the life and work of Jesus, *the stilling of the storm* (Mark iv. 35–41), *and the walking on the waters* (vi. 45–52).

Without now discussing the distinction of which so much has been made by recent criticism, between the *healing* and the *nature* miracles (see the Critical Introduction), let us consider Jesus' utterances on both occasions, that we may discover the indication of a purpose so necessary to and congruous with the fulfilment by Him of His vocation as to make more intelligible and credible the miraculous display of Divine power involved. After the storm ceased, He reproachfully asked the disciples the question, "Why are ye fearful, have ye not yet faith" (Mark iv. 40)? When approaching the disciples on the waters He allayed their terror with the assurance, "Be of good cheer; it is I; be not afraid" (vi. 50). Both utterances teach the faith which inspires confidence and courage. The disciples were being trained for a work, the dangers, difficulties, and disappointments of which would be so many and great, that only an invincible and triumphant constancy of faith could carry them through. By faith they must remove mountains and cast them into

the midst of the sea; they must attempt and achieve the humanly impossible; they must never falter in their belief that God can do all things. How were they to be taught this lesson? Would words, however eloquent, be sufficient? Are not deeds more persuasive than words? When the storm was changed to calm they learned that with Jesus they were in God's hand, and that He could and would do all that was needful for their safety. When Jesus came to them on the waters they learned that His Presence and protection would ever be with them, as though they might be forgetful of Him, He would never forget them. If we realize that the establishment and extension of God's kingdom depended on the faith of these men, and that the faith which in their circumstances they needed was an absolute faith in God's omnipresent care, omniscient wisdom, and omnipotent might, the difficulty in believing even such miracles may be removed.

Unless we reduce the healing miracles to simple instances of *faith-cures*, and so deny that they are in any sense miraculous acts of supernatural power, it does not seem more easy to conceive the exercise in such acts of such power in healing human disease than in controlling nature's forces. If the Kingdom of God is that for which nature exists, it is not credulity but reason to admit that the laws of nature must be subordinate to the ends of the kingdom. If it should be argued that the faith of the disciples should have been developed in other ways and by other means than by miracles, then it might be replied that we do not know and cannot judge all that was necessary to make these men, sinful, feeble, fearful, all that for their work they needed to become. It is more fitting that we should trust the wisdom and skill of Jesus to use

always the best means to foster in them a faith of the same kind and in the same degree as His own, so far as their human limitations allowed.

8. The disciples were being trained in this personal attitude to Jesus, and God in Him, that they might be fit to receive instruction in the mystery of the kingdom, which to the multitude was given in parables (Mark iv. 11). But theirs was no unjust favour, for the parable of the *Sower* showed that they had proved good soil into which the seed of the Gospel might be cast (verse 20). On their receptivity depended His communicativeness. He explained to them the character, conditions, and destiny of the kingdom in plain words, while He secured the attention and stimulated the curiosity of the multitude by figurative speech. We must not assume, however, that if any anxious inquirer, any interested hearer, had come for the same interpretation it would have been denied. Not for mere concealment did He speak in parables, but that He might on the one hand avoid the misunderstanding His literal language would have produced owing to the unpreparedness of most of His hearers, and on the other arouse the interest of those who were capable of further instruction. It is impossible to believe that, as the quotations from Isaiah (Mark. viii. 12) suggests, it was His intention to hide the truth from the multitude for their ruin, although the result of His teaching was that many went away hardened (see the Tenth Study).

To secure the attention and interest of His disciples, He further impressed on them the value of His teaching by telling them that theirs now was the blessedness long desired by saints, seers, and sages of past times, who had looked forward to the revelation being made to them (Matt. xiii. 16–17). He was eager to awaken

their desire for His instruction, for it depended on their intelligence whether the mystery of the kingdom now revealed to them alone would at the appointed time be effectively made manifest to the world (Mark iv. 22). They must listen not as learners only, but as teachers. Each of them was a disciple that he might become a scribe of the kingdom. But even as He Himself did not teach as the Jewish scribes, who repeated by rote the opinions they had been taught, He desired His disciples to be "like a man that is a householder, which bringeth forth out of his treasure things new and old" (Matt. xiii. 52.) While dependent on Him they were nevertheless to possess liberty to develop and apply His teaching as the new conditions might require. To guide and guard that liberty there was afterward given to them the Spirit of truth, who continued, in interpreting, the revelation of Jesus (John xiv. 16, 17).

9. The firstfruits of the harvest of which He had been sowing the seed in the good soil of the minds of His disciples, was reaped by Him at Caesarea Philippi, when Peter, for the other disciples as well as himself, confessed Him the Christ, the Son of the Living God (Mark viii. 29). Many find in this incident one of the strongest arguments against the trustworthiness of John's Gospel. They maintain justly that Mark represents Jesus as exercising a strict reserve about His claims, as allowing His disciples entirely from His words and works gradually for themselves to reach the conviction of His Messiahship, as accepting for the first time with grateful surprise this confession at the mouth of Peter. With this representation, which has undoubtedly pyschological probability in its favour, they further maintain John's account of the first interview of the disciples with Jesus is absolutely inconsistent.

We must frankly on the one hand admit that possibly the evangelist makes the confession of Andrew to his brother Simon, of Philip to Nathanael, and of Nathanael to Jesus Himself much more definite than was their language at the time. On the other hand we may with probability maintain, that if Jesus did not expressly claim the Messiahship, yet He did speak less reservedly about His aims and hopes than afterwards, and that for a time at least His holy enthusiasm did inspire the Baptist and his disciples with faith in His mission. It seems improbable that the four called at the Sea of Galilee should respond so promptly to the call, unless they had been previously influenced. It is probable that they had been prepared for Jesus' influence by the Baptist's teaching. It is improbable that the first two disciples would leave John for Jesus without some adequate reason.

How much Jesus did at first reveal we cannot confidently conjecture. But it was possibly just enough to arouse and keep up their attachment to Him, but not enough to relieve them of the task of discovering, as they did, for themselves how completely the prophecy of the Messiah was fulfilled in Him. An analogy may here help us. A young convert in the enthusiasm of a revival movement is carried far above and beyond the range of his experience, and it is only by a slow and it may be painful discipline and development afterwards that he actually incorporates in his experience the truth which he confessed at the beginning. Whatever expectations these disciples cherished at first there was as much to contradict as to confirm them in the ministry of Jesus. Even if they at the beginning confessed Him Messiah, on the Baptist's and His own testimony, in a moment of spiritual exaltation, yet since He proved so different from

the Messiah they desired and expected their faith could be maintained and completed only by a slow growth in mind and heart under His instruction and influence. This education of their faith needed to be continued after their confession at Caesarea Philippi. May not Jesus be referring to the difference of the belief in testimony and the faith of experience in the words, "Blessed art thou, Simon Bar-Jonah, for flesh and blood hath not revealed it unto thee, but my Father which is in Heaven" (Matt. xvi. 17). If we inquire how the revelation of the Father came to Peter, the words of Jesus give the answer, "No one knoweth the Son save the Father; neither doth any know the Father save the Son, and he to whomsoever the Son willeth to reveal Him" (xi. 27). It was through the Son that the Father's knowledge of the Son had come. The training and teaching of Jesus had been the means of the experience in which God revealed the truth which Peter had confessed.

10. This confession was of utmost importance to Jesus for two reasons. Therein a beginning was made of the Christian community, the people of the Messiah, who would bear witness to and do work for Him in the world. As the first members of the Christian Church in virtue of their confession as the result of their discipleship, Peter and those for whom he spoke are described as the rock on which the Church would be built (Matt. xvi. 18). No privilege peculiar to Peter, or transmissible by him alone, was by these words conferred. There was simply indicated the function of the disciples as apostles after the Resurrection, when by their testimony and influence the congregation of believers with them in the Christ was firmly established and widely extended.

The confidence of Jesus in the constancy and sincerity

of the faith of the disciples is most strikingly shown in this prophecy of a community, that no power even from the Unseen could dissolve, neither His own death nor the deaths of these disciples. Another reason for Jesus' satisfaction in this confession was, that He could now lay aside His reserve not only as regards His Messiahship, but also as regards the sacrifice to which He knew Himself called. The faith of the disciples, which had been so far assured, was at once put to a severe test. By His words and works hitherto Jesus knew that He had tried their faith, that they might have found "occasion of stumbling," as John the Baptist had found; but now He was about to make a much severer demand on their fidelity. For while a Messiah who went about doing good and preaching the Gospel to the poor was not altogether incredible, a Messiah who chose to die strained faith to breaking point. He had allowed them to discover His Messiahship without explicit declarations, but to secure their acceptance of His ideal of a Saviour through self-sacrifice, frequent and urgent persuasion was necessary, especially as His most solemn and sacred words fell on incredulous minds and unsympathetic hearts. Previously the disciples had grieved Him by their lack of understanding. "Are ye also even yet without understanding" (Matt. xv. 16)? "Do ye not yet perceive, neither remember" (xvi. 9). But now He was to discover a settled unbelief and a fixed resolve against His purpose. They could not and would not believe His words about the death to which He was unfalteringly advancing. We may be sure He said more to them than what we find in the meagre announcements of the Passion which the Gospels contain. They did not report because they did not remember, and they did not remember because they

were not only indifferent but even hostile to His purpose (see the Seventeenth Study). His vehement rebuke of Peter's remonstrance, " Get thee behind me, Satan ; for thou mindest not the things of God, but the things of men " (Mark viii. 33), is a vivid flash of light on the shadows which to so large an extent fall on the relation of Jesus and His disciples.

Hitherto His temptations had come to Him from the multitudes desiring to use Him only as a Healer, or to make Him king that He might continue freely feeding them, or from the scribes and priests who wanted Him to work a sign to prove His claims. But now these came from His chosen companions who wanted Him to spare Himself and them by refusing the cup which the Father was giving to Him. Temptations so coming were much more dangerous, for the more intimate the relation and the more intense the affection, the greater the power for evil or for good. The Transfiguration, the significance of which will be dealt with in the Eighteenth Study, was probably intended not only to confirm the resolution of Jesus Himself, but also to remove one of the most painful and dangerous hindrances to His maintaining His steadfastness, by not only overcoming the opposition to, but even by winning the sympathy with, His sacrifice of the inner circle of disciples, whose attitude most keenly and strongly affected Himself.

11. We may here turn aside a moment to consider a most interesting question which the Gospel record suggests. Did Jesus in His disappointment with His chosen disciples sometimes long for more intelligent learners and followers? Were His disciples the " babes " whom He contrasted with " the wise and understanding," and did He, in His gracious invitation to the labouring and heavy laden (Matt. xi. 28–29) think of

and yearn for another class of disciples, who would prize His gift more highly because they had felt their need more keenly? It is not at all improbable. Had He been able to secure a disciple like Paul, surely the loneliness He felt in view of the Cross would have been relieved by at least one companion, who allied insight with love. In this connexion Jesus' relation with Mary of Bethany seems to gain fresh significance. The "one thing needful" for Him, which she had chosen, "the good part" of bestowing (Luke x. 42), was sympathy. He found in her a ready and eager listener, as He spake of what was dearest to His heart. The anointing for His burial which she bestowed upon Him a few days before the Passion, of which her lavish, precious gift was the token (Mark xiv. 6–9), was the love which approved while it mourned His sacrifice. Thus not improbably Jesus found without what He vainly sought within the disciple-circle.

12. To return, however, to the training of the Twelve, not only by repeating from time to time the announcement of His passion did He seek to overcome their opposition and to win their submission to His will, His teaching on the duties of discipleship now assumed a more tragic note. There can be little doubt that, owing to the grouping of similar material, irrespective of order in time, by the Evangelists, especially Matthew, much teaching about the sufferings of the disciples in consequence of their confession of Him is given before the incident at Caesarea Philippi, which obviously belongs to a later period. To refer to only one passage, the teaching in Matthew x. 16–39, with the exception of a sentence or two here and there, is quite inappropriate as counsel given to the disciples on their first mission in Galilee. It is not at all credible that He should warn them that fidelity to Him would

bring extreme suffering on them before He had announced that He Himself would so suffer. His call to fidelity, His prophecy of the persecution to which fidelity would expose them, His warning of the eternal loss which lack of fidelity would involve, His promise of the eternal gain fidelity would bring—all these elements in His teaching we can confidently assign to the period when He was striving to prepare His disciples for His passion. By thus laying down the law of sacrifice for all subjects of the kingdom, He was endeavouring to reconcile them to the expectation of His own Passion. His aim was to convince that it was good that He should suffer, and that they should suffer with Him.

To the same period we must assign the interviews of Jesus with three candidates for discipleship (Luke ix. 57–62). There must be on the part of all His followers absolute self-sacrifice that they might be partners with Him in His sacrifice. Ease and comfort, home and kindred must once for all be surrendered in devotion to Him. Need we wonder at the severity of the demands, if we remember the position of peril in which He then found Himself, and the pain and trouble which the divided affections and faltering allegiance of the Twelve were causing Him? This same explanation is applicable to the case of the rich young ruler (Mark x. 21). In view of the Cross He could accept no disciples who were not prepared to forsake all for Him and to endure anything with Him. What He in any case would have suffered in anticipation of the Cross was increased by the loneliness in which His disciples left Him to endure. They who had rejoiced with Him would not mourn with Him. Again and again did they grieve Him with clear proofs of their estrangement from Him, of their indulgence

of tempers and passions opposed to His spirit and purpose (Mark x. 35–45).

13. Let us briefly glance at the story of Jesus' dealing with His disciples during this period. Their rivalry with the discord and division caused by it was exposed, and humility was taught by the example of the child in the midst (Matt. xviii. 2–3). They all had need to turn and become as little children even to find entrance into the kingdom, not to speak of places of rank and power in it. Their arrogance in forbidding the man who was casting out devils in the name of Jesus, when confessed by John, was rebuked by a declaration that they had no exclusive monopoly in the use of that name (Mark ix. 38–40). James and John grieved His heart by seeking to call down fire from heaven to destroy the Samaritan village which would not receive them (Luke ix 54–56). When Peter desired to know the reward which they would get for their abandonment of home and calling, Jesus, while assuring him that every sacrifice would be rewarded abundantly, warned him, that the first might prove last, and the last first (Matt. xix. 30), for by his spirit he was showing that he might lapse from the position he held. The sons of Zebedee were refused their request for an exceptional favour, and the indignation of the other disciples against them gave Jesus the occasion for contrasting with their spirit His own. "The Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many" (Matt. xx. 28). The inevitable result of their distrust and disobedience was the failure of their fidelity when the test came. In Judas hostility and disgust ended in treachery. In Peter foolish boastfulness, in spite of tender earnest warnings, gave place to cowardly denial.

When Jesus was arrested, all forsook Him and fled.

John, it is true, was in the Judgment Hall and at the Cross, but in the hour of the power of darkness, in the agony and desolation of the Cross, the companions whom He had chosen and called, taught and trained, held aloof, and gave Him no help or comfort. Was not His burden made heavier, and His shadow darker, and His loneliness drearier by this failure and desertion? Not the fickle multitude alone, not only the Jewish authorities in their hate, and the Roman soldiers in their cruelty, had a share in the crime and tragedy of the Cross. Even the disciples increased the agony and desolation of the great sacrifice. And yet, although the faith of the disciples seemed to be done to death on the Cross, even as the Crucified was raised from the dead, it, too, attained a resurrection. Weak, foolish, and wilful, as these men were, the instruction and influence of Jesus had not been vain. His love and grace held them fast, and so their trust and loyalty revived. His appearances to them after the Resurrection saved them from despair, inspired them with confidence and courage. The certainty that He still lived filled them with that *holy enthusiasm*, of which Pentecost was but the first manifestation, which continued to be the most prominent characteristic of the Church in the Apostolic Age. In His disciples Jesus saw the travail of His soul, and was satisfied.

XIII

THE CAUSES OF OFFENCE

1. THE saying of the Fourth Evangelist, "He came unto His own home, and His own people received Him not" (John i. 11) expresses the tragedy and the mystery of the Advent of the Son of God among the chosen people of God. Although "God sent forth His Son when the fulness of the time came" (Gal. iv. 4), yet in the thought and life of His age the Son of Man was a stranger and an outcast. Mentally, morally, spiritually, as well as physically, in His own age, among His own people, He had nowhere to lay His head (Matt. viii. 20). The time and the place of the Incarnation were appointed by the Divine wisdom and counsel, and yet at first how unadapted both seem. We need to remind ourselves that God in every age fulfils His purpose by "a remnant according to the election of grace" (Rom. xi. 5), "the holy seed which is the stock of God's people" (Isa. vi. 13). There were those among the Jewish people who were "looking for the consolation of Israel" (Luke ii. 25); and there were some who received the Word, by believing on His name (John i. 12).

2. The relation of Jesus to His own age and people presents the same problem as that of every man who is wiser and better than his contemporaries, only in a degree so much higher as Jesus' wisdom and goodness

transcend all human talent and excellence. The penalty of greatness, especially of moral and religious genius, is loneliness, misunderstanding, distrust, hate, antagonism, persecution. He who recognizes that it is his vocation to transform the world is often compelled by his conscience not to conform to its moral standards and religious ordinances. This involves an inward struggle prior to the outward battle. A man must master his own affection for, and attachment to, the accepted principles and practices of his age and people before he can attempt to overcome the traditions and conventions of others. A genuine reformer is not a rash innovator, who is devoted to the new because he has no reverence for the old ; but his surrender of ancient loyalties is to him an inward crucifixion.

3. In the experience of Jesus this pain must have been more intense, and this struggle more severe, because the precepts He corrected, and the customs He disregarded, came to Him with the most sacred sanctions, for He not only set aside the traditions of the scribes, and the conventions of the Pharisees, but He laid down principles that came in conflict with the provisions of the law which He recognized as of God. If, in regard to the Sabbath, He opposed Himself directly only to the Sabbatarianism of contemporary Judaism, yet in the principle to which He appealed, " The Sabbath was made for man, and not man for the Sabbath ; so that the Son of Man is lord even of the Sabbath" (Mark ii. 27–28), He assuredly gave to the observance of the day a sanction, not legal in character, and quite independent of the law The conflict between His own teaching and the requirements of the law in regard to divorce, Jesus was fully aware of and frankly acknowledged, offering a justification which could be applied to other provisions of the law besides that in

dispute. If "Moses wrote this commandment for the hardness of the heart" of the people (Mark x. 5), an adaptation to human imperfection is admitted in the law, which weakens its permanent authority, and lessens its universal validity. The disciples discerned that in regard to ceremonial pollution the teaching of their Master abrogated distinctive requirements of the law, if we may take the comment in Mark, "This He said, making all meats clean" (vii. 19) as reporting what the disciples at the time understood to be His meaning. In setting aside altogether the rule of retaliation, "An eye for an eye and a tooth for a tooth" (Matt. v. 38 cited from Exod. xxi. 24, Lev. xxiv. 20), and the limitation of love to a neighbour (Matt. v. 43, the first part of which is cited from Lev. xix. 18, in which "neighbour" is defined by the phrase "the children of thy people," while the second part, although not a literal citation, is warranted by the command regarding the Ammonite or the Moabite in Deut. xxiii. 6, "Thou shalt not seek their peace nor their prosperity all thy days for ever"), Jesus was changing not an insignificant precept, but a prominent, if not dominant, principle of the law.

Those who endeavour to show that Jesus criticized and condemned only the obscuration and the perversion of the law by His contemporaries are enlisted in a forlorn hope. The evidence is too abundant and conclusive, that Jesus by His own ideal of morality and religion was compelled to deny the permanent authority and universal validity of important provisions of the law. It is certain that Paul in his struggle for the liberty of the Gentiles had the mind of Christ. In what outer conflicts this attitude of Jesus to the law involved Him in His ministry we shall afterwards consider, but meanwhile emphasis may be laid on the

inward strain that this opposition of the new ideal to the old law must have involved for Jesus Himself.

4. We are warranted in affirming that Jesus was anxious that His attitude to the law should not be misunderstood. In the *Sermon on the Mount* He seeks to show that He has come not to destroy, but to fulfil, as He recognizes the claim of the law for reverence and obedience until so fulfilled. He warns the disciples against the innovation, which is destruction, and not fulfilment. He requires in His disciples a righteousness, in this fulfilment of the law, exceeding the righteousness of the scribes and Pharisees, who believed themselves to be pre-eminently the exponents, theoretically and practically, of the law (Matt. v. 17–20).

When we look at the instances He gives of His fulfilment of the law, we at once discover that it is not outward observance of the provisions of the law He requires, but inward appreciation of the principles of the law. Some of the provisions, as we have seen, He sets aside altogether; for legal prescriptions He substitutes ethical and spiritual principles. His fulfilment is as little perpetuation as it is destruction of the law. In His desire to conciliate and not to offend, Jesus, as far as His conscience allowed, conformed to current usages and recognized institutions. A request to interfere in a quarrel about property was met by not only a refusal, but a warning against covetousness (Luke xii. 13–15). The duty of paying taxes to Caesar was recognized on the ground that, as the Roman Empire conferred benefits, so it could impose obligations on its subjects (Matt. xxii. 15–22). Although He cleansed the leper, He would not supplant the priest in his office to declare him clean (Luke v. 14). When He told Peter to pay the Temple tax, He was careful to explain that what He did was done to avoid offence

(Matt. xvii. 27). More surprising still, He acknowledged that the scribes and Pharisees sat in Moses' seat, and bade the disciples obey their precepts, but not follow their practices (Matt. xxiii. 2–3). These instances of conformity deserve attention, as they throw into bolder relief the cases in which, in spite of the offence He gave, He refused to conform.

5. The Jewish people was not only the people of the Mosaic law, but also of the Messianic hope. Jesus found Himself out of agreement not only with the popular expectations, but even with the prophetic predictions regarding the Messiah. When, as is often done, the personal ideal of Jesus is opposed to the popular expectations, it is often forgotten that the latter could appeal against the former to the prophetic predictions. Jesus fulfilled the prophets in the same sense as He fulfilled the law, not by any literal coincidence, but by a moral and religious development. He accepted in prophecy what was in accord with His own conscience of His vocation ; He rejected whatever fell short of His ideal. The Servant of Jehovah, who suffers that He may save, is an anticipation of the *Son of Man* Jesus willed to be ; as the *Son of David* delivering Israel from a foreign yoke, and ruling in righteousness in Jerusalem, is not. He did not Himself use the title *Son of David,* and seems not to have desired its use by others. When two blind men appealed to Him as Son of David, He gave no heed, and granted their request only when they had followed Him into a house, enjoining absolute secrecy upon them (Matt. ix. 27). The Syro-phoenician mother's appeal in the same terms was met with silence (Matt. xv. 22, 23). His argument with the Pharisees regarding the Sonship of the Messiah (Matt. xxii. 41–45) was evidently intended to assert the inadequacy of this view of the Messiah-

ship. That He accepted the title without any challenge from blind Bartimaeus (Mark x. 47–48) and from the multitude at the Triumphal Entry into Jerusalem (Matt. xxi. 9) is explicable by the circumstances. For Him the issue of His ministry was already decided, and the reserve that He had exercised in order that false hopes might not be aroused was no longer necessary.

In dealing with the Temptation in the *Fifth* of these Studies it was pointed out that "the prophets had depicted the Messianic age as one of material prosperity, political emancipation, and imperial dominion for God's chosen people. The land is to become a garden; the people are to cast off every yoke; the other nations are to seek incorporation in Israel as the condition of Jehovah's favour." The popular expectations rested on a literal interpretation of the prophetic predictions, although these were often vulgarized, and exaggerated in the common imagination. If there is literal fulfilment of prophecy the people were right, and Jesus was wrong; but, if prophecy is as regards its form necessarily conditioned by the time and place of its utterance, but as regards its moral and spiritual substance essentially realized in that which apparently contradicts, because it really transcends its form, Jesus by His ideal fulfilled, the people in their expectations obscured and distorted, the predictions of the prophets. Nevertheless, it cannot have been without inward struggle that Jesus penetrated from the form to the substance. His moral insight and His spiritual discernment were not exercised without effort.

6. So transcendent was the ideal of Jesus that John the Baptist, His forerunner, was offended by Him. John's question, "Art Thou He that cometh, or look we for another?" (Matt. xi. 3), has caused perplexity to many commentators, who assume that the words

ascribed to John in the Fourth Gospel, "Behold the Lamb of God, which taketh away the sin of the world!" (John i. 29) represent His permanent conception of the Messiah's work. As was indicated in the *Fourth* of these Studies, we can accept these words as genuine only on the assumption that in conversation with Jesus John had learned His ideal, for a time was by Jesus' influence induced to adopt it, but when that influence was withdrawn, relapsed to that view of the Messiah's work which the Synoptists ascribe to him. According to these records John anticipated that the Messiah would come in judgment, for which the nation seemed to him ripe (Matt. iii. 11–12; Luke iii. 16–17). He called to instant repentance, as an escape from imminent doom (Matt. iii. 10; Luke iii. 9). Jesus Himself indicates a great distance between John's prophecy of judgment, and His own ministry of grace. Although "among them that are born of women there hath not arisen a greater than John the Baptist, yet he that is but little in the kingdom of heaven is greater than he" (Matt. xi. 11). The popular excitement, which John's method of terror aroused, appeared to Jesus a method of violence (verse 12), which did not bring gain, but loss to His cause. He had John and his disciples, as well as the multitudes whom John's ministry had influenced in view, when He said, "Blessed is he whosoever shall find none occasion for stumbling in Me" (verse 6). To any man with a zeal for righteousness, a belief in justice, a hatred of wrong and sin, who had not discovered the "more excellent way" of love, Jesus' ministry of grace must have appeared a disappointment, and not a fulfilment, of the Messianic hope.

7. While John laid hold of the moral, judicial aspect of Messianic prophecy, the people laid stress on the

secular and the political. Although Jesus exercised a reserve in speech, and a restraint in action, so that there might be no premature disclosure of His Messiahship, before He had transformed, purifying and elevating, the hopes which He claimed to fulfil; yet on several occasions what the people desired of Him, and what He was willing to be and do for them, came in sharp conflict. He distrusted the popular desire for His works of healing, and rebuked the faith that needed signs and wonders (John iv. 48). When His compassion constrained Him to heal, He sought in various ways to escape publicity. This economy in working miracles was an offence to the multitude, but He steadfastly declined to meet the demand of His enemies that He should work a sign from heaven, however gratifying He knew that such a display would be to the people. "A wicked and adulterous generation seeketh after a sign; and there shall no sign be given to it but the sign of Jonah the prophet" (Matt. xii. 39, xvi. 4). The demand was made by His adversaries not to remove their doubts, but, as refusal was anticipated, to lessen His popularity with the multitudes. That even lower expectations had to be disappointed, His rebuke of the people that had been fed shows: "Ye seek Me, not because ye saw signs, but because ye ate of the loaves and were filled" (John vi. 26). The failure of the attempt "to take Him by force, to make Him King" (verse 15) probably produced a reaction of popular feeling against Him. He would not work wonders to gratify their curiosity or to satisfy their necessity at their pleasure; He would not fulfil their worldly, earthly desires; He would not effect the national emancipation that piety and patriotism combined to require of the Messiah—these were the counts of the indictment of the Jewish populace against Jesus.

He lost His popularity because He would not lower His ideal.

8. The disciples undoubtedly shared the popular Messianic expectations. The surname of Simon the *Zealot* (Luke vi. 15 ; Acts i. 13) suggests that the most fanatical party in the Jewish nation was represented in the small company ; and it is not probable that Simon on becoming a disciple of Jesus entirely changed his character, abandoned his beliefs and hopes, and that he exercised no influence on the other disciples, to most, if not all, of whom this intense Messianic hope would be quite congenial. The downward career of Judas is not adequately explained by avarice (the vice ascribed to him in John xii. 6). It is much more probable that a baffled aim and a blighted hope were the soil in which the seeds of hate took root, and grew until they bore the fruit of treachery. It is suggestive that the Fourth Gospel connects the first announcement of the betrayal with the time when the popularity of Jesus began to decline after His disappointment of the popular expectations (John vi. 64, 70). If Jesus' quick moral insight detected in Judas the first germs of disloyalty, to the burdens He bore must have been added as no light weight the sense that He was proving an offence to at least one, if not more, of His closest companions. If John vi. 66–70 may be regarded, as is not improbable, as a reminiscence expressed in the distinctively Johannine phraseology of the scene at Caesarea Philippi (Matt. xvi. 13–20), a new significance is given to the Synoptic narrative.

The disciples do not by the mouth of Peter confess for the first time their faith in Jesus' Messiahship, but reaffirm their faith, in spite of the disappointment of the expectations with which they had come to Him, and which had been their reason for attaching them-

selves to Him, because they have accepted the view of the Messiahship which His words and works, with the illumination of the Spirit of God (ver. 17) had presented to their minds. This explanation of the incident does not involve the assumption that Jesus had given any formal instruction to His disciples regarding His Messiahship or that He had made any explicit disclosures of His position and function ; but that He delayed to make any inquiry regarding, or to seek any confession of their faith, until by His companionship they had been taught and trained to recognize Him as Messiah in the sense He Himself desired. But how imperfect their recognition of His ideal was is shown by the brief interval of time that elapsed between Peter's confession and remonstrance, Jesus' commendation and censure. The Confessor, as soon as Jesus began to announce His approaching passion, became the Tempter ; Peter the Rock became Satan the Adversary. The vehemence of Jesus' rebuke shows the acuteness of the temptation for Him to turn aside from the path of suffering. After this crisis in His relation to His disciples Jesus had to suffer an estrangement of feeling, an antagonism of purpose on their part. The Cross to the very end never ceased to be an offence to them.

It is not necessary here to repeat what has been written in the *Twelfth* of these Studies on the efforts Jesus made so to teach and train His disciples that they would be constrained to accept His will to suffer. Their ambition and rivalry (Matt. xviii. 1–3), their exclusiveness (Mark ix. 38–40), their intolerance (Luke ix. 54–56), their mercenariness (Matt. xix. 27–30) show how different their spirit was from His. Perhaps no incident presents this contrast so vividly as the attempt of the sons of Zebedee on the one hand

to gain an unfair advantage over the other disciples, and the anger among the company which this effort provoked ; and, on the other hand, the confession by Jesus of His own ideal. " The Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many " (Matt. xx. 28). If we are endeavouring to realize in any measure what the " inner life " of Jesus was during this closing period of His ministry, we must try to imagine how lonely He was, because to His disciples His purpose of self-sacrifice was an offence.

9. When Jesus began His ministry in Jerusalem, He soon discovered the hostility of the religious rulers and teachers. As has been fully shown in the *Eighth* of these Studies, He condemned the party of the Sadducees, the priestly aristocracy in Jerusalem, as by their worldly policy the destroyers of the religion of which they claimed to be the custodians (John ii. 19). The motives of the part they played in the final tragedy of the Cross will be subsequently discussed. The party of the Pharisees, to which the scribes for the most part belonged, Jesus censured in their representative Nicodemus as spiritually incapable, without a thorough change, of understanding or sharing in the great movement that He had just begun ; they without a birth from above could neither see nor enter into the Kingdom of God (iii. 3, 5).

While it was only at the end of His ministry that Jesus was again brought into close relations with the Sadducees, throughout the whole course of His ministry His steps were dogged by the Pharisees, who, zealous for their own ascendency among the people, and jealous of His influence over the multitudes drawn by His preaching and healing, were ever on the watch for any breach of their moral conventions and religious

traditions, in order that they might discredit His character, depreciate His reputation, and destroy His authority. The causes of offence that they found in Him may very briefly be noticed. Having refused to ally Himself with their party, He turned to the common people, whom as ignorant of the law they held accursed (John vii. 49) ; He chose as one of His close, constant companions Matthew, who had been engaged in the unpatriotic and impious calling of a tax-gatherer, a tool of the tyranny of Rome so intolerable to every Jew who cared for his God and his country (Mark ii. 14) ; and He made use of this connexion to come into personal contact with others who were in the same employment and with many men who on account of their laxity in the observance of the law were regarded as sinners (ver. 15). By this policy Jesus in the eyes of the Pharisees not only incurred ceremonial pollution Himself, but disregarded and defied what was regarded as one of the most essential provisions of the law, the strict observance of which was regarded as a distinctive evidence of piety.

Two instances of Jesus' offence claim special notice ; His acceptance of the tribute of gratitude from the sinful woman, which led His host to question His prophetic character (Luke vii. 39) ; and His choice of Zacchaeus the chief publican as His host in Jericho, which called forth the censure of the crowd (Luke xix. 7). Jesus with absolute confidence justified His policy. It was His unique function " to seek and to save that which was lost " (ver. 10) ; as the Healer sent by God His rightful place was among the sick ; He was properly offering His salvation to those who were in common repute held to need it most, not to those who in their own judgment had no need of it (Mark ii. 17) ; as every

sinner was a loss to God, and his recovery brought joy to God, He in saving sinners was pleasing God (Luke xv. 3–10) ; His attitude of compassion, and not the Pharisees' attitude of contempt for sinners, expressed God's heart as Father (vers. 11–32) ; the gracious pardon He offered could in the most sinful evoke so intense an affection as gave a certain assurance of a changed life (vii. 41–50).

In these answers Jesus laid down two principles that were in absolute opposition to Pharisaic precept and practice ; firstly, God desires the recovery of the most sinful, and they are capable of such recovery ; secondly, goodness is not self-protective only, but self-communicative, and such goodness alone resembles God's. Jesus' claim to be Saviour, which in these answers He assumes, was formally challenged by His enemies, when He assured the paralytic, brought to Him by four friends, of his forgiveness (Mark ii. 1–12). He did not deny that Pharisaic assumption that God alone can forgive ; He did not assert that any man can offer this assurance in God's name ; but by an outward sign of healing He proved His authority as Messiah so to represent God on earth. This claim was offensive to the Pharisees, not only because He, who on other grounds was so hateful to them, claimed so lofty a right ; but also because for their legalistic piety such a ministry of pardon towards sinners, in disregard of the paramount claims of the law, would appear in the highest degree morally dangerous as an encouragement to laxity. He was offering the people another way of approach to God than the way of the law that the scribes had been so careful to hedge. The Pharisees believed that they had a convincing proof of this laxity in the neglect of Jesus' disciples to keep the ordinary fasts (Mark ii. 18-20). His answer by ignoring denied their

assumption of the moral obligation and the religious merit of fasting ; as a compulsory observance He will not recognize it ; as a spontaneous expression of natural emotion He admits its legitimacy. As the emotion natural to His companions is gladness, fasting would for them now be quite out of place. He suggests that a time of separation will come, when fasting may express their feelings. Does not this answer give us a bright glimpse of the spirit of Jesus' ministry, especially of His companionship with the Twelve ?

More than any other offence against their piety did Jesus' disregard of the Sabbath law outrage the conscience of the Pharisees. Against the charge of Sabbath-breaking, He defended His disciples when they had plucked ears of corn as they passed through a field, and Himself repeatedly, when He had wrought a cure. His answers are varied in character. David's example when he ate the shewbread reserved for the priests is appealed to (Mark ii. 25–26) as showing that ceremonial law may be set aside in order that physical need may be met. The practice of circumcision (John vii. 22), and the observance of sacrifice on the Sabbath in the Temple (Matt. xii. 5), show that there are provisions of the law more sacred, and that consequently the Sabbath law has no absolute authority. That it is intended for man's good, and that it must therefore be subordinated to man's good is explicitly affirmed : " The Sabbath was made for man, not man for the Sabbath" (Mark ii. 27). All acts of beneficence are declared legitimate on the Sabbath, as it is to be devoted to doing good and not evil ; especially is care of life incumbent (Mark iii. 4). The kindness shown to animals in providing for their needs, or saving them from danger (Luke xiii. 15, xiv. 5 ; Matt. xii. 11–12), should much more be shown to men, as theirs is a far

greater value. "How much then is a man of more value than a sheep!" The humanity so characteristic of all His words and works, which Jesus here exalts above all legality was the very antithesis of the Pharisaic attitude. Let men consistently order their lives by such principles, and the doom of legalism is pronounced. Jesus' claim as Son of Man to be Lord of the Sabbath (Matt. xii. 8) must have appeared to those who regarded themselves as the authoritative interpreters of the Law as intolerable presumption; still more His plea that He was working even as His Father worked (John v. 17), although He meant it as a proof of His dependence on, submission to, and communion with God, appeared to them nothing less than the blasphemy of making Himself equal with God.

10. As Jesus' abrogation of the law of ceremonial defilement in defending His disciples against the charge that they had eaten with unwashen hands (Mark vii. 11–23) has already been referred to, it need not detain us further; but we may pass to notice in closing this Study that the offence for which Jesus was condemned by the Sanhedrin was not really any one of these offences which we have discussed; although the ostensible charge was blasphemy in claiming to be the Christ the Son of God (Mark xiv. 61–62), the real reason for His condemnation is given in the cynical confession of Caiaphas, as reported in the Fourth Gospel (xi. 50): "It is expedient for you that one man should die for the people, and that the whole nation perish not." On the one hand Jesus had challenged the authority of the worldly priesthood even in the Temple (John ii. 13–19); on the other His movement was likely to attract the attention of the Roman Government, and to lead to further measures of repression (John xi. 48). To save their position and power thus threatened, this

worldly priesthood exploited Pharisaic bigotry, popular fanaticism, and the weakness of the Roman Governor to sacrifice Jesus as an offence to their secular ambition.

XIV

THE LIMITATION OF KNOWLEDGE

1. The scope and the content of the knowledge of Jesus is a problem of urgent interest and supreme importance for Christian scholarship to-day. The traditional orthodoxy has with absolute confidence appealed to the authority of Jesus against the results of the Higher Criticism in relation to the Old Testament; and has forced on the Christian Church the choice between Christ and the higher critics. These have replied by affirming that on all the questions with which scholarship is concerned Jesus shared the opinions of His own age and people, as information on such subjects was not included in the revelation of God as Father, which was given to Him. The *kenosis* or self-emptying of the Son of God in the Incarnation necessarily involved the limitation of His knowledge on all matters not directly relating to His fulfilment of His vocation. Without denying the humiliation of the Word in the flesh, the traditional orthodoxy hesitates about accepting this practical application of the doctrine, and with the grounds of this hesitation those who cherish their Christian faith as their most precious possession cannot but sincerely and cordially sympathize. If Jesus, it is urged, is only a man of His own age and people as regards His knowledge, what assurance can be given that His revelation of

God is true, and His redemption of man is real. The tendency of modern Christian thought to abandon not only the infallible *Church* of Catholicism, but even the infallible *Bible* of Protestantism as the seat of authority in religion and morals, and to take refuge in the infallible *Christ* for certainty as regards faith and duty, adds force to this plea. Can we from the data afforded by the Gospels derive such a view of the mind of Christ as will free scholarship of all galling fetters, and yet give faith the assurance it craves ?

2. Setting aside all merely logical inferences drawn from the ecclesiastical dogma of the Person of Christ, we turn to the facts of the evangelical history, on which alone the Christian doctrine ought to be based. Jesus Himself fixes the centre and describes the circumference of His own knowledge ; and it is not Christian reverence to disregard His own witness to Himself in favour of our own theories of His person. In Matthew xi. 25–27 He claims to be known as Son by God as by no other, to know God as Father and to reveal Him as no other can ; the secret of His own nature is hid with God, as the secret of God's nature is given to Him alone to reveal. The condition of His intimate relation to God is absolute dependence, for all He hath has been delivered to Him by His Father, and entire submission, for He desires only what is well-pleasing in His Father's sight ; in short the meekness and lowliness in heart that He claims for Himself (ver. 29). We are warranted then in assuming that the condition of His receiving the revelation of the Father is the same as the condition of receiving that revelation from Him. It is hidden from the wise and understanding, and is received by babes ; it is by taking His yoke and learning of Him—that is, by becoming meek and lowly as He was—that the rest the knowledge of the Father gives

is found. Filial dependence and filial submission are the conditions of filial communion; as these conditions necessarily imply, as will afterwards be shown, limitation of knowledge, the denial of such limitation is implicitly the denial of those very conditions on which according to Jesus' own testimony the revelation of God as Father to Himself as Son depends. On this point it need only be added that the Fourth Gospel, which lays so great emphasis on the revelation of God in Christ, is as definite as this passage in asserting the communicativeness of the Father, and the receptiveness of the Son as distinctive of their relation.

3. If we may claim that the centre of the knowledge of Jesus is fixed in this passage, we may also affirm that its circumference is described in the confession of ignorance regarding the time of His return. "But of that day or that hour knoweth no one, not even the angels in heaven, neither the Son, but the Father" (Mark xiii. 32). If we look closely at this utterance, we shall surely discover that it expresses surprise. We do not put a strain upon the words greater than they can or should bear, when we infer from them that it seemed to Jesus wonderful and even bewildering that on a matter that so closely affected Himself, the Father, who so freely imparted to Him, should withhold this knowledge from Him. These words are not only a confession of ignorance, but also a confession of the surprise that He felt regarding His ignorance; the passage is thus a double proof of limitation of knowledge. With this saying we may associate the first prayer in Gethsemane in Matthew xxvi. 39. "O my Father, if it be possible, let this cup pass away from me; nevertheless, not as I will, but as thou wilt." The necessity, if not of His death, yet of the darkness and desolation that He feared in His death, was not

absolutely certain to Jesus. In a matter so vitally affecting the fulfilment of His own vocation, He walked by faith, and not by sight ; not even the Son, but only the Father knew why the Son must thus, and thus only, fulfil the Father's will. The cry of desolation on the Cross, " My God, my God, why hast thou forsaken me ? " (Mark xv. 34), bears witness to an interruption, if only momentary, of the revelation of the Father to the Son, due not surely to the cessation of the Father's communicativeness, but to the failure of the Son's receptiveness in the absorption of His mind, heart, and will in His sacrifice, His vicarious experience of the curse of the world's sin.

4. These passages suffice to prove not only the Son's ignorance, but even in matters that seem most closely connected with the revelation and redemption entrusted to Him, and also the necessity of that ignorance to the fulfilment of His vocation, for to omniscience the experiences of Gethsemane and Calvary, as of the Temptation, would have been impossible. Before giving further evidence of the limitation of the knowledge of Jesus, we must pause to remove a difficulty for Christian faith which this recognition of the ignorance of Christ seems to raise. In the Sixteenth Study the effort will be made to show that the whole Divine revelation of God and man, sin and salvation, which is essential to human faith radiates from this filial consciousness of Christ as from its luminous centre, so that it possesses the same certainty for us as Christ's assurance that He alone was known by, knew, and made God known.

Here it can only be pointed out that the authority of Jesus as regards faith and duty depends, on His own testimony, on the Father's communications to Him as Son. That for the fulfilment of the Son's vocation the

Father withheld from the Son some knowledge closely related to that which He imparted does not lessen the meaning or lower the worth of the knowledge given. The authority of Christ relatively to men is not invalidated, because, in accordance with the filial relation, it was relatively to God, derived, dependent, limited, subordinate. We have the assurance of Christ Himself that in the Son the Father is seen and that the Son is the true and living way for men unto the Father (John xiv. 6–9); and that sufficeth us, for that meets all our moral difficulties and spiritual necessities. The knowledge that the Son possesses and imparts does not include, as some have inferred, all that the Father knows, but only such knowledge as is necessary for filial dependence, submission, communion. This is the principle by means of which we can not only fix the centre, but also describe the circumference of the knowledge of Jesus.

5. A very brief summary of the other proofs of the limitation of Jesus' knowledge is all that need here be given, as the subject has been fully discussed by Dr. Adamson in *The Mind in Christ*, Chapter I., and by Bishop Gore in *Dissertations : II. The Consciousness of our Lord in His Mortal Life*. He was surprised by His parents' anxiety regarding Him when He was left behind in the Temple (Luke ii. 49). When He visited Nazareth He marvelled at their unbelief (Mark vi. 6). His disciples by their dulness of understanding disappointed Him when they were bewildered by His teaching about outward and inward pollution (Mark vii. 18), or when they blundered so grievously about His allusion to the leaven of the Pharisees and Sadducees (viii. 17). He was perplexed by the desire for a sign of His generation (ver. 12). He was filled with glad wonder by the faith of the centurion (Matt. viii. 10),

and of the Syro-phoenician woman (xv. 28). He did not anticipate, though His faith was not disturbed by, the storm on the sea of Galilee (Mark iv. 38); nor was it with intention that He sent His disciples into peril after the feeding of the five thousand (vi. 45). He expected to find fruit on the barren fig-tree (xi. 13). He obtained the information He needed and desired by asking questions: "What seek ye?" of the two disciples (John i. 38); "Who touched my garments?" regarding the woman in the crowd (Mark v. 30); "What is thy name?" of the Gadarene demoniac (v. 9); "Dost thou believe on the Son of God?" of the man born blind (John ix. 35); "Where have ye laid him?" regarding Lazarus' grave (xi. 34). When He wished to know the popular opinion and His disciples' belief regarding Himself He made a direct inquiry (Mark viii. 27–29). It is expressly stated that He developed mentally (Luke ii. 52), and His knowledge of men during His ministry was gained by experience (John ii. 24, where the verb γινώσκειν is used. See Westcott in loco.)

6. There are recorded in the Gospels some exceptional cases of extraordinary knowledge on the part of Jesus. Some of these instances on closer examination prove to be only apparent. The procuring of the ass for the Triumphal Entry (Mark xi. 1–3), and of the upper room for the Last Supper (xiv. 12–16) may be explained by previous arrangement with secret sympathizers, if not disciples, in Jerusalem. (For another explanation see the Eleventh Study.) The finding of the money in the fish's mouth (Matt. xvii. 27) seems to be an instance of a figurative saying misunderstood, as it would be altogether contrary to the uniform practice of Jesus to perform a miracle of knowledge or of power to meet His own or His disciples' needs. The command of Jesus to His disciples about casting their

net for the extraordinary draught of fishes (Luke v. 4) was probably an act of faith in God, even as was the command to the storm (Mark iv. 39). The statement to the woman of Samaria about the number of the husbands she had had (John iv. 17–18) raises a serious difficulty. That the presence of Jesus should disturb the conscience of the woman, and that Jesus should be aware of her discomfort, and should infer its cause is only in accordance with His moral influence and discernment, of which other instances are recorded, the supernatural character of which need not be denied (see next paragraph). But the mention of the number "five" shows a knowledge of a mere fact in the woman's history, to which no exact parallel in the other instances can be produced, for the knowledge of Peter's character (John i. 42) and of Nathanael's aspirations (ver. 48) is explicable as such discernment. The difficulty may be relieved if we remember that there were no other witnesses of the conversation, and that probably the record was derived from the woman herself, who exaggerated in the story she told the people. "He told me all things that ever I did" (iv. 39), and who, therefore, may legitimately be supposed to have blended together the witness of Jesus and the testimony of her guilty conscience. (For further discussion of this incident, see the Ninth Study). Be this as it may, the instance is too peculiar and solitary to be the basis of any general conclusion regarding the extent of Jesus' ordinary knowledge.

7. All the other instances are either prophetic anticipations or exercises of moral insight and spiritual discernment. To the former class belong the predictions of His own death and resurrection, of Peter's denial and martyrdom, of Judas' betrayal, and of the fate of Jerusalem. The last two cases must be held

over for later consideration. Was not His expectation of death and resurrection bound up with His consciousness of His relation to God, and His vocation for men? The prophecy of Peter's denial, if not altogether explicable by insight into his character, and foresight of the circumstances into which his rashness would probably carry him, is made more intelligible by being connected with this permanent capacity of Jesus. The prediction of Peter's martyrdom is found in the Appendix to John's Gospel (xxi. 18) about which Christian scholarship cannot but cherish some doubts. But even if we accept the record as substantially historical, this prediction proves no more than the prophetic endowment of Jesus. Another instance mentioned by Adamson—" the knowledge of Lazarus' death and resurrection "—may be more apparent than real. The silence of the Fourth Gospel regarding the source of Jesus' knowledge of Lazarus' death does not warrant our assumption of its supernatural character; the confidence that Jesus had that His Father heard Him always (John xi. 42) explains the certainty with which He foretold the awakening of Lazarus from his sleep. It is doubtful whether the instances of Jesus' knowledge of the character and aspirations of others (as Peter and Nathanael) prove its supernaturalness. His moral perfection and His spiritual transcendence of all mankind would lead us almost inevitably to assume that that sympathetic discernment of the thoughts, feelings, and wishes of others, which is the secret of personal influence, would be developed in Him in the highest possible degree. But even if the knowledge was supernatural, it is no proof of absolute Divine omniscience, but only of divine equipment for His work of dealing with human souls for their salvation.

8. The previous discussion has not been intended to

dim the glory of Jesus as the Christ, but by exhibiting the human limitations under which He fulfilled His vocation to display more clearly its moral and spiritual significance. We must distinguish fact and truth, knowledge and wisdom, the apprehension of fact by knowledge, and the appreciation of truth by wisdom. The one exercises the intellect (observation, memory, conception, inference); the other expresses the whole personality, and implies moral purity as the condition of spiritual vision (Matt. v. 8). There is knowledge which is no evidence of moral excellence or spiritual elevation. But wisdom begins with the fear of God and the departure from iniquity. The saint and the seer even may know very little about the laws of nature or the course of history; and the learned man may be as regards God and the soul a fool. The moral and spiritual perfection of Jesus, the wisdom by which He knew the truth which constitutes the revelation of God in Him, is quite independent of, is not increased or decreased by the extent of His knowledge of facts. On the contrary, as has already been suggested, He could not have fulfilled His vocation without the limitation of His knowledge. That He might be a high priest "touched with the feeling of our infirmities" it was necessary that He should be "in all points tempted like as we are, yet without sin" (Heb. iv. 15. Cf. ii. 18); that He might condemn sin in the flesh, His flesh had to be victorious in temptation over sin (Rom. viii. 3); that He might give us an example, He must needs learn obedience by the things that He suffered (Heb. v. 8); to omniscience this entire moral experience and development would have been impossible. Had He shared completely and constantly His Father's omniscience the filial relation of dependence and communion would have been excluded. His

agony in Gethsemane and His desolation and darkness on the cross, would never have been, had He not emptied Himself to be limited in knowledge as man.

9. There are four questions, connected with the extent of the knowledge of Jesus, that press very heavily for answer on Christian thought to-day, on which the conclusion of this discussion throws some light. It used to be taken for granted that Jesus, when He called Judas to discipleship, knew that He would be the betrayer; but such a supposition ought to be intolerable to the Christian conscience. It is morally wrong to place another man in a position that involves not only his possible moral peril, but even his certain moral ruin. Probably, as soon as Judas became estranged, Jesus detected the change, and began to fear the outcome. The statement in John vi. 64, "Jesus knew from the beginning. . . who it was that should betray Him," may mean that the first germs of discontent, distrust, disloyalty in His disciple were discovered by His sympathetic discernment. If the words mean that from the choice of Judas Jesus had this knowledge, moral interests compel us to reject what is but the Evangelist's inference from the knowledge Jesus afterwards displayed. Even when Jesus began to foresee the betrayal, and by warnings and pleadings tried to reach and change the heart of Judas, he was under no fatal necessity to sin. Like all prophecy Jesus' foresight was conditional. The relation between God's foresight and man's freedom is usually explained by referring to the difference between eternity in which God dwells, and time in which man acts; but as Jesus was subject to the condition of time, His foresight cannot without intellectual confusion be regarded as absolute as the divine omniscience is, but only as relative. He foresaw what a certain disposition would,

under given circumstances, result in, unless either the disposition or the circumstances were changed. It may be that with His deeper moral insight He discovered in Judas a dominance and persistence of evil that made it morally certain that he would not change; but till the end Judas continued a voluntary agent, on whose liberty Jesus' anticipation put no compulsion. Certainly Jesus did not desire the moral ruin of His unworthy disciple.

10. Among the miracles wrought by Jesus the most prominent were the cures of persons who were supposed to be possessed by demons. The subject of demoniac possession has been investigated by Dr. Alexander, who comes to the conclusion that all the phenomena, except the confession of Jesus as Messiah, can be accounted for naturally as some form of insanity or idiocy. While he insists that this confession is a residual phenomenon which is not "reducible by any means to the purely natural," those who have gone with him so far will be able to take one step more, and maintain that, as the environment in which these insane persons were placed was charged with the excitement stimulated by the current Messianic expectations, they, with less self-control than the sane in the presence of Jesus, said what many others were thinking and feeling. An extravagant belief in angels and demons was characteristic of contemporary Judaism, and any disease which displayed symptoms mysterious to the imperfect medical knowledge of the age was attributed to demoniac possession.

As Jesus' references to angels and demons may often be taken as figurative, it is doubtful how far He shared the common belief. His conversation with the Gadarene demoniac, for instance, may be regarded as the wise physician's accommodation to the conscious-

ness of the sufferer, in whom He was seeking to evoke the desire for healing, and the faith that He could heal, which seems to have been in most cases a necessary condition of cure. A comparison of the record in Matthew viii. 32, where Jesus is reported as simply uttering the command "Go," and in Mark v. 13, where the Evangelist himself infers "that he gave them leave," justifies the conclusion that Jesus neither desired nor anticipated the destruction of the swine, for which some other explanation than the narrative suggests must be found. But even if Jesus shared the common belief regarding demoniac possession, pathology does not fall within the scope of the divine revelation given in Him, but is an earthly knowledge with which His heavenly wisdom has no direct connexion. Even the belief in angels and demons, in so far as Jesus may have shared it, was received by Him from His temporary and local environment; it is not an essential element in the revelation that He as Son received from the Father; it is never claimed by Him as distinctive of His teaching; it is never required of His disciples as necessary to their faith in Him. In this matter the authority of Jesus forges no fetter, and imposes no burden on the Christian reason and conscience.

11. The eschatological teaching of Jesus has caused not a little perplexity to many believers. It is certain that He definitely foretold the fall of Jerusalem, (Mark xiii.) and this is an instance of prophetic prediction which is not fully explicable, but is made more intelligible by His insight into the moral and religious condition of His people, and by the political circumstances of His age. The cursing of the fig tree may be regarded as a prophetic parable; as the people deserved, so the age made probable, a terrible judgment (Mark xi. 12–14, 20–22). It is not improbable that the reports

of the Evangelists have been coloured by contemporary events. As regards the prophecy of His second coming and the end of the world, it seems impossible altogether to deny the possibility that the authentic sayings of Jesus have been modified and supplemented by the apocalyptic literature current in the Church. Be this as it may, even if the reports are authentic, the characteristics of prophecy are to be looked for in the teaching of Jesus regarding the future. The language is poetical and not prosaic ; the conditions of the present are in some measure necessarily projected into the future age ; the perspective is shortened, as the long historical process which separates the starting-point and the goal is ignored.

If Jesus confesses ignorance of the time of fulfilment, have we any right to expect from Him exact knowledge of all the circumstances ? Consistently with the *kenosis*, could Jesus in the flesh anticipate fully and clearly the conditions of His life and work for the Church in the world after His Resurrection ? For would He not thus have walked by sight and not by faith, and would not His filial discipline have been hindered ? His claim to supreme authority in earth and heaven, His command to gather all nations into His Church, His promise to be ever present with His followers (Matt xxviii. 18–20) are surely the post-Resurrection fulfilment of His pre-Resurrection prophecy, and the fulfilment as much transcends the prophecy as Jesus' life, teaching and work transcended the Messianic hope of the Old Testament. The spread of His Gospel, the growth of His Kingdom, the life of His Church, the glory of His Name are His triumphant Advent in His final judgment, His ulimate salvation, of the world. History interprets prophecy ; and as Jesus' knowledge of the future in His earthly life had

the characteristics, and was subject to the conditions of prophecy, we may apply to the eschatological teaching the same principles of interpretation. In His own teaching in parables regarding the "mystery of the Kingdom" He Himself anticipated the moral and spiritual process as the fulfilment of the prophecy in Christian history.

12. Only a few words need now be added in answer to the question stated at the beginning. What the higher criticism is concerned with is facts of date, authorship, literary character, and historical value of the writings which make up the Bible. As regards all these facts Jesus possessed and gave expression to the knowledge of His age and people, a knowledge which, unless we are prepared to maintain the infallibility of the traditions and conjectures of the Jewish scribes, must be subject to revision and correction, as knowledge in all other departments is, by subsequent investigation. His perfect wisdom was not in any way affected by His imperfect knowledge. The revelation of God as Father was complete without adding anything to human information on this or kindred topics. As the significance and the value of the Old Testament as the literature of divine revelation is unaffected for Christian faith by the answers given to all these questions of fact, it was not at all necessary that Jesus, in confirming and completing this divine revelation, should give a final authoritative answer to any of these questions. His own references to the Old Testament do not lose any of their force or cogency because on these matters He shared the knowledge of His contemporaries. His reference to the Davidic authorship of the 110th Psalm as an *argumentum ad hominem* remains effective, whether David was the author or not (Mark xii. 35–37). The significance of His Resurrection does not depend

on His allusion to the story of Jonah, even if that be authentic. (As Matthew xii. 40 does not occur in the parallel account in Luke xi. 29–32, interrupts the course of the argument, and is inaccurate in its reference to the circumstances of the Resurrection, it may be regarded as a later gloss.) It appears then, on close inquiry, that it is not a reverent Christian faith which demands our submission to Christ's authority on these matters, as the evangelical testimony warrants no such demand. It is at the root prejudiced ecclesiastical dogmatism, which knows only the bondage of the letter, and not the freedom of the Spirit; it is a Bibliolatry, such as Christ rebuked in the scribes when He declared, "Ye search the Scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of Me" (John v. 39).

XV

THE PERFECTION OF CHARACTER

1. THERE is no evidence of the truth and the worth of Christianity that appeals so strongly to the modern reason and conscience as the character of Jesus. The current aversion to metaphysics is accompanied by a prevalent appreciation of ethics. Many men want a non-miraculous Christianity who would scorn a non-moral. In the realm of ethics they will, more or less consciously, admit the supernatural which they banish from the province of physics. The perfection of the character of Jesus is as inexplicable naturally—by His heredity and environment—as is His virgin birth or His bodily resurrection; but many who feel no sense of loss in denying the physical, would feel themselves poor indeed if deprived of the ethical marvel. Not only so, but their intellectual standpoint makes possible such belief in the one sphere and not in the other. Although, first, determinism, and then materialism have confidently denied human freedom, and have endeavoured to represent human character as the necessary resultant of various forces, yet even those who formally accept this conclusion practically often ignore it, and recognize in human life less uniformity and greater variety than in the processes of nature; for them history seems a less rigid system than nature and their thought can allow exceptions in the former

without the same sense of incongruity as in the latter. Just because what is natural in human character has not been so fully explored and clearly defined as in physical processes, the extraordinary in the one does not appear as supernatural as it would in the other. Thus a moral and an intellectual reason seem to combine in the readiness of many who deny all miracles to accept a perfection of character in Jesus, which is not really—although it may be apparently—less supernatural.

2. So general is this recognition of the moral supremacy of Jesus that it does not seem at all necessary to pause, on the one hand, to prove the moral impossibility of the assumption that the portrait in the Gospels is fictitious, the work of the imagination inspired by the affection of the disciples ; or, on the other, to disprove the charges against the character of Jesus that have from time to time been advanced by unbelief. But, while this twofold task may not be imperative, it will serve the main purpose of this *Study* very briefly to call attention to the two confirmatory evidences which doubt and denial may offer to Christian faith. In the first place, the more closely the picture presented in the Gospels is studied the more symmetrical and harmonious will it appear to be, the more consistent with all the claims made for the subject of it. It is moral perfection, nothing else and nothing less, that meets us in the Gospel story. Those who were ultimately responsible for the eye and ear-witness to the words, and works, and ways of Jesus cannot have been either deceivers or deceived ; for, in the one case, they would have lacked the moral integrity, and in the other the moral discernment, which would have made them at all capable of conceiving the ideal presented to us as a reality ; here and there, notwithstanding the utmost care, they must have fallen into some error of moral

judgment, which would have introduced some flaw of moral character into their portrait of Jesus. The Gospels may, as modern scholarship insists, reflect customs, beliefs, and needs of the time and the place of their composition ; but it is morally certain that the picture of the Person of Jesus in the Gospels cannot be the product of any temporary or local, mental, moral, or religious tendencies of the writers, for the perfection there presented transcends, not only the actualities, but even the aspirations of the age and the race to which Jesus belonged.

3. An examination of the accusations that have been brought against the character of Jesus only serves to justify our confidence that Christian faith can boldly repeat on His behalf the challenge which He Himself cast down to His enemies : " Which of you convicteth Me of sin ? " (John viii. 46). Even if the words mean, " Which of you proves Me to be in error regarding the nature of sin ? " it is, if less directly, a claim of sinlessness, as only absolute moral integrity can possess absolute moral insight. The charges betray more ingenuity in the service of prejudice than historical understanding and moral insight. The Lad in the Temple is said to show disregard of the feelings and disobedience to the wishes of His earthly parents (Luke ii. 43). But does not His enthusiasm for God and His temple justify His forgetfuness of these other duties, especially if, as is not improbable, some communication had been made to Him regarding His vocation by His parents, as has been already suggested in the *Third* Study. The severity of the language of Jesus to His mother at Cana (John ii. 4), as also His repudiation of the authority of His family in His public work (Mark iii. 33–35) is explicable, as has been shown in the *Seventh* Study, by the necessity of His surrender of

home in order that He might fulfil His vocation. The permission given by Jesus to the demons to enter the swine at Gadara has been regarded as an unjustified violation of the rights of property, or a blameworthy instance of cruelty to animals (Mark v. 13.) In the *Fourteenth* Study it has been maintained that Jesus neither intended nor anticipated the destruction of the swine, and that the permission which is attributed to Him is due to a misunderstanding of the word by which the cure was effected (Matt. viii. 32.) Foolish anger has been assigned as the motive of the cursing of the fig-tree (Mark xi. 14) ; but surely it is more reasonable to regard the act as a solemn warning in symbol of the approaching judgment on the Jewish people, even if we cannot explain the story as the misunderstood tradition of a parable (Luke xiii. 7). Violence is charged against Him in connexion with the expulsion of the traders from the temple (Mark xi. 15–16) ; but is there not a holy indignation against and punishment of wrong-doing ? The moral difficulty, which from the common point of view the choice of Judas involves, has been dealt with in the *Fourteenth* Study. The seemingly harsh answer given to the Syro-phoenician mother (Mark vii. 27) is probably Jesus' rebuke of Jewish exclusiveness in His disciples by the use of their own terms ; He shows them what their unwillingness to come into contact with Gentiles involves. (See the *Ninth* Study.) If we give due weight to the limitation of His knowledge, the demands and the difficulties of His vocation, the enthusiasm of His disposition, not only will all such charges fall to the ground, but we shall, even in the instances so abused, find proofs of His wisdom and grace.

4. Although all these accusations can be disproved, although the Gospels present Jesus to us without fault

or flaw, although His enemies could bring only false charges against Him, and at last condemned Him on a charge of blasphemy, which for Christian faith appears only a necessary confession of His position and vocation, yet it may be argued that the defects of childhood and youth, before His character was fully developed in Him, and His ministry before the eyes of men was entered on, must be assumed in Him ; for, as the study of the child shows, instincts and appetites which come into conflict with moral law have in its growth the start of conscience and volition, and thus its moral life is from the outset handicapped, even if we deny any inheritance of sinful tendency. But this assumption Christian faith rejects ; it affirms that the personal development of the Child Jesus was divinely preserved from inherited taint or natural flaw until His moral probation could begin.

The belief in the Virgin-birth (see the *Second* Study) if not absolutely necessary to, is a support to the belief in the sinlessness of Jesus from infancy onwards. A confirmatory evidence is offered in Jesus' own consciousness ; for nowhere in His words does He betray any remembrance of fault or failure in the past. It is not present sin alone that makes a man conscious of sinfulness ; past sin leaves a memory behind, which forbids moral satisfaction. There is no evidence that Jesus carried such a burden. He calls men to repentance, but He never Himself exhibits the grace of penitence. We must deny His moral sincerity and sensibility if we admit that He had sinned, however little, in the past years of His youth. It does not seem necessary to affirm that Jesus never joined His disciples in the use of the prayer He Himself had taught them with its petition for pardon, for in His Baptism, as on His Cross, He in His love identified Himself with the sinful

race ; yet we must maintain that there is no proof of confession of sin and desire for pardon on His own behalf. The argument from silence, here employed, is not open to objection as it usually is, because it is in the extreme improbable that the Evangelists would have had the skill to suppress every trace of such confession and desire if penitence had had the place in the life of Christ which it must have in the life of every saint who is conscious of any sin. This absence of penitence from the experience of Jesus also disposes of another suggestion, that there may have been secret faults, flaws in the inner parts, hidden from men, although known to Himself. If we consider the inwardness of the morality of Jesus, the emphasis He laid on motive and disposition, it is impossible to believe that He could have concealed His penitence for faults even that could themselves be concealed. Jesus never repented, because there was never anything in Him that required penitence.

5. But the conclusive evidence of the sinlessness of Jesus seems to be found in the attitude that He assumed towards the sin of the world. He, as the Son of Man, claimed power on earth to forgive sins (Mark ii. 10), not by the proclamation of a general amnesty, but by the assurance of an individual pardon, as to the palsied man (*v.* 5 : " Son, thy sins are forgiven ") ; or the sinful woman (Luke vii. 48–50, " Thy sins are forgiven . . . thy faith hath saved thee ; go in peace "), or the penitent thief (Luke xxiii. 43 : " Verily I say unto thee, To-day shalt thou be with Me in paradise "). Although the offer of forgiveness is universal, yet the fact of being forgiven is individual. Not the Divine intention alone needs to be known, but also the human response, if the assurance is to be given as Jesus gave it. Who but the sinless can so read the heart of God and the heart of

man as to know with the certainty of Jesus that the estrangement is ended? Who but the sinless would dare thus to pronounce what claims to be an infallible judgment on the condition in God's sight of another soul, as Jesus so confidently did? If we look more closely at the instances just given, the wonder and the surprise of Jesus' assurance of individual pardon will grow upon us. Most commentators assume that the palsied man and his friends wanted his bodily cure, and that in pronouncing him forgiven Jesus gave an uncraved boon; but this is to show a lack of moral insight, for pardon cannot come undesired; penitence is, and must be, the antecedent of the faith that claims the grace of God's forgiveness, although the offer of that grace may first awaken penitence. Jesus saw what no others saw—that the human conditions of the Divine pardon were fulfilled in the man. The sinful woman and the penitent thief did not appear to any one save Jesus as capable of penitence, as accessible to the Divine pardon; but He alone could judge unerringly the human heart.

6. How confident He is that He can cure this disease of sin! His plea, when He is reproached for eating and drinking with publicans and sinners, is that, as the Physician, His place is among the sick (Mark ii. 17). The Pharisees feared moral contagion from close contact with those whom they regarded as morally lax or depraved. Jesus was conscious of such moral vitality and vigour, that He knew Himself immune from any such peril; sinners could not stain Him, for He could cleanse them. There seems no doubt that Jesus anticipated His death as a ransom for many (Matt. xx. 28), as the price of a moral deliverance, and that He desired His death to be remembered by His disciples as His offering of the "blood of the

covenant which is shed for many unto remission of sins" (Matt. xxvi. 28). Even if the last clause, which is not found in Mark xiv. 24, is the Evangelist's addition, yet the covenant Jesus had in view was one of forgiveness. (See Jer. xxxi. 34: "For I will forgive their iniquity, and their sins will I remember no more.") According to the Law the sin-offering must be without blemish (Lev. iv. 3); according to the prophet the Servant, whose soul is made "an offering for sin . . . had done no violence, neither was any deceit in his mouth" (Isa. liii. 9, 10). It must appear intolerable to our conscience surely that any man, stained with sin, should claim that he could offer himself as a sacrifice to cleanse mankind from sin. Although Jesus in His patience and compassion, His humility and charity, promised forgiveness of "a word against the Son of Man," yet His solemn warning to His enemies shows how easily antagonism to Him might pass over into that attitude, which He describes as the sin against the Holy Ghost, for which as "an eternal sin" there is no forgiveness (Matt. xii. 32; Mark iii. 29). Not only does the Fourth Evangelist claim for the Son of Man the function of judgment (John v. 22, ix. 39), but by the Synoptists Jesus is represented as making the future destiny of men depend on their confession or denial of Him (Mark viii. 38, Matt. x. 32–33) and as judging the nations in accordance with their treatment of Him in His brethren (Matt. xxv. 31-46).

7. Such claims to forgive and save, redeem and judge mankind are inconceivable, unless Jesus was conscious of His own absolute integrity and purity. To deny His sinlessness is to disown His claims. He cannot be enshrined in the heart, or enthroned in the life of man, unless He is without blemish or guile. Christian preaching is false witness, and Christian

faith vain, for we are still in our sins (1 Cor. xv. 14–17), unless Christ, who knew no sin, was made sin for us (2 Cor. v. 21). The claims Jesus made for Himself are not an instance of how " vaulting ambition o'erleaps itself " ; for, as we look more closely at His life, we cannot but be deeply impressed by His humility, the lowliness of His perfection. It was not in a humility, conscious of its own virtue and value, and thus annulling itself, that He said, " I am meek and lowly in heart," but in a genuine humility, which was content to be misunderstood by the wise and understanding, and sought to give rest of soul to the labouring and heavy-laden, not only in teaching given to them, but in a yoke shared with them (Matt. xi. 25-30) ; a humility which set not its mind on high things, but condescended to " things that are lowly " (Rom. xii. 16).

Christian theology, in laying stress on the witness of Christ to Himself, has very often misrepresented His character. He accepted His vocation not as the fulfilment of an ambition to be great, but as the dedication of Himself to a service and a sacrifice which God His Father willed, and men His brethren needed. What He claims He claims only because the revelation of God in Him and the redemption of man by Him make the claim imperative. One cannot but feel that His lofty vocation, because so lonely, must have been to His lowly spirit a burden to be borne, and not a prize to be snatched. Whatever scholars may say about the origin of the phrase Son of Man, Jesus put His own meaning into it, attached His own worth to it ; and does not His humility best explain it ? Even when He is claiming functions that necessarily distinguish Him from all mankind, He seeks by this title as closely as possible to identify Himself with His brethren. That does not mean, as is sometimes assumed, that Jesus

assigned these prerogatives to manhood as such, and was not conscious of a unique vocation; but that the humblest of the Messianic titles was most congenial to Him. In His Baptism at the beginning, as on His Cross at the end of His ministry, He made Himself one with man; "He was not ashamed to call men brethren" (Heb. ii. 11). His humiliation was not a fate imposed on Him, but the proof of His humility.

8. Some special evidences of this characteristic of His moral perfection invite our closer study. In knowledge, in character, in power, He confessed Himself inferior to His Father. His confession of His ignorance regarding "that day or that hour" (Mark xiii. 32) shows His meekness and lowliness of heart. It is no common grace for a teacher to plead lack of knowledge before those who are learning of him. Jesus' answer to the rich young ruler's address, "Why callest thou Me good? None is good save One, even God" (Mark x. 18; Matthew's version, "Why askest thou Me concerning that which is good? One there is who is good," xix. 17, is evidently an effort to escape what was felt to be a difficulty), is not to be explained, as it has so often been, as merely a correction of a mistake in the questioner; it is a glimpse into His inner life Jesus grants to us. His work was not yet done, His warfare was not yet accomplished, He was still liable to temptation (Mark i. 12, 13); He still felt the strain of His vocation; His baptism was not yet accomplished, and He was straitened (Luke xii. 50); His cup had not been drunk, and He dreaded it (Matt. xxvi. 39). Therefore He would not call Himself good, as His Father dwelling unchanged, unmoved, undisturbed in His blessed and glorious perfection. He anticipated that greater works would be accomplished by His disciples because He was going to His Father; and this going

would be an advantage both to Him and them, because He knew the Father to be greater than Himself (John xiv. 12, 28). Instead of ever seeking to make Himself equal with God, as His enemies misrepresented His words, "My Father worketh even until now, and I work," to mean (v. 17, 18), He always confessed His absolute dependence on, and His complete submission to God in all His words, works, and ways.

It is significant that it is the Fourth Evangelist who give an emphasis to the divinity of Christ such as is not found in the Synoptists, in whose pages abound the utterances of Jesus in which He acknowledges all that He is, speaks, and does is the gift of God's grace, wisdom, power. It is not at all likely that such a conception of the relation of Jesus to God would have originated in Ephesus at the end of the first century; and therefore, allowing for modifications of the language of Jesus by the Evangelist, we may claim him confidently as a trustworthy witness to the humility characteristic of Jesus.

9. The humility of Jesus cannot hide from us the transcendence of His goodness, the loftiness of His perfection. As has been indicated in the *Thirteenth* Study, His moral insight and spiritual discernment raise Him far above both law and prophets. The requirements of the one and the predictions of the other He fulfilled only as discovering in their earthen vessels the heavenly treasures of a righteousness, wisdom, and grace of God hitherto unknown and unhoped. His own age and people cannot explain Him; He was unintelligible in spirit and purpose, character and conduct to His countrymen and contemporaries. He was so much an offence, as He was necessarily opposed to, because exalted above the passions and prejudices, nay, even the pieties and moralities of His own environment. He

could be pitiful and forbearing, gentle and kind to the sinners and the outcasts of Jewish society because they opposed no inferior standards of morals, no lower type of piety to His own ideal of godliness and goodness, and He could by His grace trust and hope to win them to learn of Him, follow Him, and take His yoke. But the Pharisees and the scribes claimed to be the authoritative teachers and the exemplary guides of the people in morality and religion; and Jesus, therefore, saw in them an antagonism to Himself, which, if persisted in, must prove fatal to themselves and all who trusted them for counsel and guidance. So transcendent was the perfection manifest in His Person and His teaching, that He had to remove as a hindrance the highest developments of the piety and the morality of His nation and His age.

The severity of His condemnation of the legal morality and the ceremonial piety of scribes and Pharisees is not due to a want of humility, or a lack of charity; but to His infallible perception that "that which is exalted among men is an abomination in the sight of God" (Luke xvi. 15), that the finality and sufficiency claimed by the scribes for their goodness and godliness was the most perilous and destructive opposition to God and the ideal, that vanity and pride are more fatal to the soul than animal appetite and sensual passion, because an invasion and a subjugation of the soul's inmost sanctuary, conscience and the consciousness of God, by sin. He who has so perverted his moral and religious sense that he is ever congratulating and never censuring himself, needs the severest and fullest condemnation; his insensibility needs the stinging lash of unerring Divine judgment. That Jesus so clearly detected and so fully denounced the falsity and futility of the morality and religion of the scribes and Pharisees

shows not only how independent and original His perfection was, but also how final, because absolute, is His ideal. Humanity, under the guidance and control of the Spirit of God, has advanced from age to age, but it has not transcended Jesus : in its truest aspirations and its best endeavours it most realizes His transcendence.

10. It seems necessary to lay emphasis on these two features of the perfection of Jesus—His humility towards God, and His transcendence of the righteousness of man—before noticing the feature which is probably the most prominent in the common Christian consciousness—the sympathy of Jesus, or the largeness of His ideal. Without those features this is likely to be misconceived. The tenderness and gentleness of Jesus may be conceived sentimentally, and may encourage a feeble emotionalism in the Christian life without the sufficient reverence for God or for His Christ. He who has soared above all mankind in the loftiness of His moral achievement ever stooped before God in the lowliness of His religious aspiration.

The majesty of the perfection of God, which Jesus so humbly reverenced, while He so transcendently revealed forbids the familiarity which is a constant and serious peril of the intimate communion with Him which the largeness of His love encourages. The love of Jesus makes Him "heir of all the ages," "citizen of the world," to whom nothing human is alien. The largeness of His perfection is shown in His treatment of women and children on the one hand, in His attitude towards the outcasts of Jewish society and the Gentiles on the other. His disciples were surprised that He talked with the Samaritan woman (John iv. 27) ; His acceptance of the penitent gratitude of the sinner in the city offended His Pharisee host (Luke vii. 39) ; even His

disciples could not understand a woman's heart as Jesus could, and murmured at the wasteful generosity of Mary (Matt. xxvi. 8). In the reference to His own burial Jesus gave to her acts of anointing may we not read a deeper meaning than at first sight appears? From His disciples, opposed to His Cross, He had failed to find sympathy; but to Mary He had been able to speak freely, and what she did was a token of unchanging love and unswerving loyalty in view of His Cross, an assurance that one heart at least would not faint or fail in devotion to the very end.

When we remember the contempt for woman which we meet with in Rabbinic writings, this regard for womanhood is a mark of Jesus' perfection. So, too, is His interest in childhood. He watched children at their play (Matt. xi. 16, 17); He made a child an example to His disciples (xviii. 2); He was displeased when the disciples desired to keep mothers and children away from Him, and took the children in His own arms and blessed them (xix. 13–15). In His lowliness He was Himself childlike; in His tenderness womanly. The strength of manhood was accompanied by the charm of childhood and the grace of womanhood. By birth and breeding a Jew, He had none of the limitations even of Jewish piety and patriotism. "Publicans and sinners" were chosen as His companions, not from any vain or weak pity, but because His moral insight and spiritual discernment detected in them possibilities of goodness and godliness which He could not discover in scribes and Pharisees. In the *Thirteenth* Study enough has been said regarding this offence against Jewish prejudice.

Jesus' attitude to the Gentiles has often been misunderstood and, although this subject has already been dealt with in the *Ninth* Study the main points of the

discussion may be repeated. On the one hand, He most generously recognized Gentile faith (the centurion's, Matt. viii. 10 ; the Syro-phoenician mother's, xv. 28) ; He was deeply moved by the desire of the Greeks to see Him (John xii. 23) ; He commended the gratitude of the Samaritan leper (Luke xvii. 18) ; He presented a Samaritan as worthy of imitation (x. 33). On the other hand, He confined the mission of His disciples to the " lost sheep of the house of Israel," expressly excluding the Gentiles and the Samaritans (Matt. x. 5, 6) ; He refers seemingly with disparagement to the things the Gentiles seek (vi. 32), and do (v. 47), and to the vain repetitions in their prayers (vi. 7) ; He enjoins that the impenitent brother is to be regarded as the Gentile and the publican (xviii. 17) ; He limits His own even as His disciples' mission, and meets the Syro-phoenician mother's prayer with the seemingly harsh refusal : " It is not meet to take the children's bread, and cast it to the dogs " (xv. 26) The limitation of the mission of the disciples is explicable by their inexperience ; they would not know how to deal with Gentiles. There is no contempt or censure in the references to the Gentiles in the Sermon on the Mount ; Jesus states, as matter of fact, the spiritual inferiority of the Gentiles to incite His disciples to aim at higher excellence.

When we remember Jesus' tender solicitude for publicans, we may conclude that the treatment of an impenitent brother as the Gentile or the publican would not exclude a loving care for his good. The limitation of His own mission is adequately accounted for by the nature of His vocation. He came as Saviour of the world, but the divinely-appointed historical function for Him was as Messiah of the Jewish people. Not only did the shortness of the day in which alone He could work forbid any wide diffusion of interest or effort, and

demand the utmost concentration on His task, but Jewish exclusiveness was so intense, that any premature extension of His Gospel to the Gentiles would have prevented any effective offer of the divinely-promised salvation to the Jewish people. The fidelity of God required that the chosen people should get its full opportunity to welcome its Messiah, and that no stumbling-block should be put in the way of its faith. Although the nation proved unbelieving, the faith of some was won, which would probably have been hindered, if the ministry had been wider in its range. Jesus submitted, not without pain, to this necessity. The sneer of His enemies. "Will He go unto the Dispersion among the Greeks, and teach the Greeks?" (John vii. 35), shows that there was something in Jesus that suggested the possibility of such a Gentile ministry even to those to whom it would appear as "the climax of irrationality for any man" seriously claiming the title "of Messiah."

The insistence of Jesus on the necessity of His death when the Greeks came to Him (John xii. 24) suggests that the possibility of such a Gentile ministry as an escape from Jewish hostility presented itself even to Him. It was rejected by Him, not because He was indifferent or hostile to the Gentiles, but because His death at the hands of the Jewish people was the cup His Father had given Him to drink. His limitation of His ministry was not through defect of love to man, but through completeness of love to God, to whose will in self-sacrifice He submitted Himself. His words to the Syro-phoenician mother do not express His own disposition to her; but echo, by way of grieved, indignant protest, the Jewish prejudice, which imposed this unwelcome limitation on His work in the world, a limitation to which submission to God's purpose

required Him to submit. His disciples had probably protested against His withdrawal from His ministry in Galilee and His retirement into a Gentile region, and had thus forced on His attention at the time this national exclusiveness; probably they had even used the very words He repeated under circumstances in which even they must have felt how inhuman their narrow prejudice was.

11. Although the Cross must be the subject of a special Study, this Study would be incomplete without a brief reference, in conclusion, to the vicarious and sacrificial character of the love of Jesus. He loved so intensely and unreservedly the human race, that He so completely identified Himself with its need and peril, its burden and struggle, its sorrow and shame, its sin and curse, that it was possible for Him to become not only its representative, but even its substitute, not by any legal fiction, but by a personal experience. This identification with mankind was necessarily sacrificial to the uttermost. He had to give Himself fully and freely in His agony, darkness, desolation, that He might become humanity under the burden of sin and the shadow of death, in order that He might be the propitiation for the world and secure redemption and reconciliation for man. His being made sin for us was the final evidence that He knew no sin, the absolute proof of the perfection of His character. That character has so often been described, that the writer has in this Study preferred to confine his attention to several features which to him appear deserving of special consideration.

XVI

THE CONSCIOUSNESS OF THE SON

1. The religious consciousness of Jesus has a deeper significance and a greater value for the thought and life of mankind than even His moral character, the perfection of which engaged our attention in the last Study. He has revealed the Fatherhood of God by realizing the sonship of man in Himself, but not for Himself alone; as in Him the Son all men may see, and be led to, the Father. Although the official title *the Christ* has become part of His personal name, and His immediate historical function was the Jewish Messiahship, yet His universal and permanent position in, and service to, the race is not expressed in this office; and it is probable that in His own consciousness the Messiahship was not so original or essential an element as the Sonship.

2. In order to apprehend and exhibit His religious consciousness as completely as possible, however, it is necessary that we should begin with the meaning and the worth of the Messiahship for Jesus Himself. It has been already observed that He transcended the popular expectations and even the prophetic predictions regarding *the Christ*. The beliefs and hopes which attached to the Messiah as the Son of David He seems entirely to have disregarded. He was addressed as such by two blind men, on whom He

strictly enjoined silence regarding their cure (Matt. ix. 27), by the Syro-phoenician woman (xv. 22), by blind Bartimaeus (Mark x. 47), by the crowds at the Triumphal Entry (Matt. xxi. 9, 15); but He never applied the title to Himself, and even in His controversy with the scribes suggested a difficulty in regard to it (Mark xii. 35). The knowledge of Davidic descent seems with Him not to have counted for anything. He, on the other hand, did expressly accept the title of the Christ. He revealed Himself as the Christ to the woman of Samaria (John iv. 26). He pronounced Peter blessed for confessing Him as the Christ (Matt. xvi. 17). He answered the High Priest's question "Art Thou the Christ, the Son of the Blessed?" affirmatively (Mark xiv. 61, 62). The Fourth Gospel represents Martha as making confession of His Messiahship (John xi. 27). It is very improbable that He Himself used the term Christ as a personal name, as He is reported to have done in the same Gospel (xvii. 3). The function of the Messiah as prophet, as the revealer of truth to men, is indicated in the words of the woman of Samaria, and is thus accepted by Jesus; and the multitude recognized in Him the prophet (John vi. 14). It was generally expected that the Messiah would work miracles (John vii. 31), and to the fulfilment of this hope Jesus points in His answer to the Baptist (Matt. xi. 4, 5).

3. That answer contains a reference to Isa. lxi. 1, the passage which Jesus read, and declared to be fulfilled in the synagogue at Nazareth (Luke iv. 21). It has already been pointed out that Jesus' answer to the Baptist's objection to baptize Him, "Suffer it now; for thus it becometh us to fulfil all righteousness" (Matt. iii. 15) probably is an allusion to the "righteous servant" of Isa. liii., and that

the Baptist's description of Jesus as the Lamb of God (John i. 29, 36) is possibly an echo of some communication Jesus had made to him privately regarding His own intention to realize this prophetic ideal (see the Fourth Study). The fulfilment of the prophecy of the Servant was seen in Jesus by the first Evangelist (Matt. xii. 18–21 is a quotation from Isa. xlii. 1–4). That Jesus conceived His function to be to offer Himself as a sacrifice for the sin of man will be shown fully in the next Study; but meanwhile it may be confidently affirmed that Jesus drew His conception of His Messiahship from the writings of the prophet of the Exile. In thus connecting the Messiahship with this prophetic ideal Jesus was absolutely original. It is now generally agreed among scholars that there was no expectation of a suffering Messiah, and that in Jewish thought the Messiah and the Servant of Jehovah, righteous yet suffering, had never been identified. The identification, if not suggested to the mind of Jesus, may have been confirmed for Him by the reference to the *anointing* of the Servant (Isa. lxi. 1). Even if it is the prophet who is here referred to, the connexion is close enough for the association of ideas. The godly remnant in the Jewish people laid stress on the Messiah's function "to give knowledge of salvation unto his people in the remission of their sins" (Luke i. 77); but Jesus alone saw that the salvation involved the Messiah's sacrifice. It was in accordance with the conditions of the Incarnation that He should have been led to a recognition of His vocation by a study of the Holy Scriptures, which it was His aim to fulfil.

4. Jesus does not, however, use the term *Servant* of Himself; and two reasons why He did not may be suggested; in the first place, it would have contra-

dicted what has already been described as the original, essential element of His consciousness, His sense of sonship; and in the second place, it would have involved a premature disclosure both to His disciples and to the people of His ideal. He needed a title that would express His own consciousness without committing Him in any way to the popular expectations on the one hand, or interfere with the gradual education of His own disciples on the other hand. He found this in the term *Son of Man*. There is still abundant controversy regarding the source and the significance of the term; but into this it would be altogether contrary to the purpose of this Series of Studies to enter. After careful consideration of the matter the writer's conclusion is that Jesus Himself did use the term, that He did not use it impersonally as indicating mankind generally, but personally as defining His own distinctive function, that it was not in current use as a designation of the Messiah, and that it was chosen to conceal His Messianic claim while serving gradually to reveal the contents of His Messianic ideal. That He was familiar with the *Similitudes* of the *Book of Enoch* the writer does not consider probable, and even if Jesus were so familiar, it seems to him still less probable that the significance of the term in the Gospels is to be determined by its meaning in that writing. We may be sure that He put His own meaning into the term He chose. It is by no means certain, as is sometimes assumed, that the *Book of Daniel* suggested the term to Him, although in the eschatological passages in which it is used a reference to that book is probable. There are other passages, however, which seem to show that Ps. viii. first of all suggested the use of the term. It is impossible, however, to trace the varied uses of the title by Him to one source.

5. Before investigating the meaning of the term we may classify the passages in which it occurs. The habits of the *Son of Man* are described: He "came eating and drinking" (Matt. xi. 19), and He "hath not where to lay His head" (viii. 20). His varied functions are indicated; He hath "authority on earth to forgive sins" (ix. 6), "is lord of the Sabbath" (xii. 8), "soweth the good seed" (xiii. 37), "came not to be ministered unto, but to minister, and to give His life a ransom for many" (xx. 28), "came to seek and to save that which was lost" (Luke xix. 10). His passion and resurrection are foretold: He "must suffer many things, and be rejected of the elders, and the chief priests, and the scribes, and be killed, and after three days rise again (Mark viii. 31; cf. Matt. xvii. 22, xx. 18, xxvi. 2), He "shall suffer" like Elijah (Matt. xvii. 12), He "goeth as it is written of Him" (xxvi. 24), "He "is betrayed into the hands of sinners by a kiss" (xxvi. 24, 45, 49). His second coming is frequently referred to (Matt. x. 23, xiii. 41, xvi. 27, 28, xix. 28, xxiv. 27, 30, 37, 39, 44, xxv. 31); the most significant allusion is in Jesus' answer to the high priest, "Ye shall see the Son of Man sitting at the right hand of power, and coming with the clouds of heaven" (Mark xiv. 63). A few passages cannot be classified: "A word against the Son of Man shall be forgiven" (Matt. xii. 32); the disciples shall be reproached "for the Son of Man's sake" (Luke vi. 22); He "will confess before the angels of God" those who "confess Him before men" (xii. 8); He is a sign to His own generation as was Jonah to the Ninevites (xi. 30); there will be desire to see one of His days (xvii. 22). That the term Son of Man was not a recognized title of the Messiah is proved by Jesus' question which called forth Peter's confession, "Who

do men say that the Son of Man is?" (Matt. xvi. 13). As in Mark viii. 27, the question is "Who do men say that I am?," we must admit the possibility that in some cases the Evangelists have put this title where Jesus used the first personal pronoun. Another evidence is the bewilderment of the people as reported in the Fourth Gospel: "Who is this Son of Man?" (John xii. 34). In this Gospel the title is of less frequent occurrence. The disciples shall "see the heaven opened and the angels of God ascending and descending upon the Son of Man" (i. 51); He "which is in heaven descended out of heaven" and "must be lifted up" (iii. 13, 14; cf. vi. 62, viii. 28). He gives eternal life by the eating of His flesh and the drinking of His blood (vi. 27, 53). He is being glorified (xii. 23; cf. xiii. 31) in His death. It has been generally affirmed that this title is used by Jesus only, and never by any other, except Stephen (Acts vii. 56); but some of the passages in the Fourth Gospel seem to be either reflections of the Evangelist (as iii. 13, 14) or utterances of Jesus translated into the Evangelist's peculiar phraseology (as vi. 27, 52); and we cannot, therefore, confidently use any of the Johannine passages to determine the significance of the phrase. Apart, however, from the references to the descent from heaven (iii. 13, vi. 62), and the constant intercourse with the open heaven (i. 51), they do not add anything that would essentially modify the conception indicated by the Synoptic passages. Humiliation is as prominent as exaltation, humility as dignity, in these allusions, and it is therefore impossible to define the conception from one exclusive point of view. The predicates assigned to the Son of Man do not give to the term any distinctive meaning.

6. It is not improbable that Ps. viii. suggested

some of the uses of the title. Just as the Psalmist was surprised at God's condescension in being mindful of, and visiting man (verse 4), so Jesus lived in a glad and thankful wonder at the goodness of His Father to Him. He did make lofty claims for Himself; but His spirit of lowliness was expressed in the title with which these claims were associated. It was as crowned by God with glory and honour that He forgave sins, was lord of the Sabbath, gave His life a ransom for many, sought and saved the lost. In distinguishing Himself from mankind in claiming these distinctive functions for the good of men, He yet identified Himself with the race to which He brought these Divine gifts. His humility towards God is expressed in this title as well as His sympathy towards man. He came to fulfil the prophecy of the Jewish Messiah, but He chose a title for Himself that ignored, and so implicitly denied, these local limitations. It has been already sufficiently shown that the love of Jesus was universal in its range; and we are surely justified in finding in this universal love one reason for His adoption of this title. In His ministry He was compelled often to submit to the limitations which Jewish exclusiveness imposed, but the name by which He chose to be known was a constant protest against this temporary restriction of His ministry. Yet it would be a mistake to suppose that Jesus meant by the use of this title so to assert His similarity to other men as to deny His superiority. It was because there was no natural identity that it was necessary for Him thus to intimate His voluntary identification with the race. A sense of difference of moral character, of religious consciousness, of historical position and function is expressed, as well as the desire for union with the race, so that He might become to it the channel of Divine grace.

7. For such reasons probably Jesus chose the title Son of Man; but what was the original and essential element in His consciousness was expressed in the title *Son of God*, which He used, if at all, with very much greater reserve. It was a not altogether unfamiliar phrase to Jewish ears. It is used in the Old Testament of angels (Gen. vi. 2, 4), of judges or rulers (Ps. lxxxii. 6), of the theocratic king (2 Sam. vii. 14: "I will be his father, and he shall be my son"), of the theocratic people (Exod. iv. 22; cf. Hos. xi. 1), of the Messiah (Ps. lxxxix. and ii.). That this was a current designation of the Messiah seems to be indicated by the use of it by the demoniacs (Mark iii. 11, v. 7). The centurion's words at the Cross (xv. 39), which may be rendered *a Son of God* as well as *the Son of God*, may express pagan superstition rather than Jewish belief. We cannot be sure that the use of the title in the Fourth Gospel, as by the Baptist (i. 34) and Nathanael (i. 49), or even by Christ Himself (v. 25, ix. 35, xi. 4), is not an echo of contemporary Christian belief; as it was natural for the Evangelist, writing after so long an interval of time, to antedate theological terms. This remark applies also to Matt. xiv. 33, xxvi. 63. One hesitates about applying the same criticism to Peter's Confession in Matt. xvi. 16, "Thou art the Christ, the Son of the living God"; but uncertainty must be induced by the comparison of the parallel records. Mark has only the words, "Thou art the Christ" (viii. 29), and Luke "the Christ of God" (ix. 20). If Peter did use the term, we must beware of importing into it all that it afterwards meant. He would use it as the loftiest title of the Messiah; and so would any who might have employed it during the earthly ministry of Jesus. We must not assume, however, that Jesus regarded His Divine sonship as

primarily and distinctively a Messianic honour or prerogative; but must seek for the roots of this religious consciousness in His unique nature.

8. How soon the consciousness of sonship was awakened in Jesus we cannot tell; but it is probable that the revelation came to Him gradually in correspondence with His mental, moral, and spiritual development. From the beginning of His conscious and voluntary temporal existence His attitude toward God was filial trust in, love for, surrender to Him. Whether any external communication from His mother regarding the wonder and promise of His birth, made with such reticence as regards details as His youth imposed, was Divinely used to evoke certainty and confidence regarding His unique relation to God we cannot be certain; but that is at least probable (see the Third Study). The interest such an intimation would awaken, and the enthusiasm it would kindle, may explain the mood of absorption in the Temple which made Him remain behind in Jerusalem, and inspired His answer to His mother's reproach, "How is it that ye sought Me? Wist ye not that I must be in My Father's house?" (Luke ii. 49). The silent years in Nazareth witnessed a continuous development of this religious consciousness, and the corresponding moral character.

When the conviction of His Messiahship, and the conception of the nature of His vocation as prefigured by the righteous Servant of Jehovah came to Him we have no indication; but, as both the Messianic hope and the prophetic ideal belonged to the realm of history, Jesus' knowledge of both must have been a mediated knowledge; it was as He studied the Scriptures that the conviction was deepened and the conception was defined. His filial consciousness, on the other hand, belonged originally and essentially to His own

nature ; it was the temporal revealing of the eternal secret of the inner life of God Himself.

This filial consciousness so pervades and dominates the mind and heart and will of Jesus, that it is incredible that it can at first have been an inference drawn from His Messianic vocation. It was surely an immediate intuition. The voice at the Baptism (Mark i. 11) did not discover to Him a secret hitherto hidden from Him ; but conveyed to Him who already knew Himself as Son the assurance of the Father's affection and approval in His acceptance of His vocation. It was not His sense of sonship that needed confirmation, but His choice of the service which as Son He was offering to the Father. So also the voice at the Transfiguration (Mark ix. 7) did not meet any doubt of Jesus regarding His Sonship, but confirmed for the sake of the disciples present as well as for Himself His resolve to offer Himself in death as " a ransom for many." Whatever may have been the nature of the Divine manifestations on both occasions they were addressed to a consciousness receptive and responsive to such communications ; they did not constitute, but were conditioned by, His sense of sonship.

9. During His ministry He spoke habitually of God as Father, and Himself as Son. Although He revealed God as Father of all men, and taught His disciples unitedly to pray " Our Father," yet He did not so identify Himself with men as to represent Himself as only one among many equal sons of God. He speaks of God as " My Father " (Matt. vii. 21, x. 32, xv. 13, xvi. 17, xviii. 10) in utterances in which, if He had not recognized something unique in His relation to God, He might have been expected to say " our Father." In two parables this distinctive character of His sonship is indicated. In the parable of the husbandmen

the " beloved son " is distinguished from the servants, and is described by the husbandmen as " the heir " (Mark xii. 6, 7). In the parable of the marriage feast the king's son is the bridegroom (Matt. xxii. 2. Compare the parable of the Ten Virgins, xxv. 1). What was implied in this relation between the Father and the Son is indicated in a few passages. The passage in the Synoptic Gospels which is of supreme significance is found in Matt. xi. 25–27 and Luke x. 21, 22. In this utterance of as profound emotion as sublime thought, the Divine ordering of His ministry is gratefully accepted in absolute submission to the Divine will. In the words " all things have been delivered unto Me of My Father " there is not a claim to universal dominion, but a confession of entire dependence. All the words and works are given to Him by God, and, therefore, the absolute submission is appropriate to the entire dependence. But the entire dependence and the absolute submission not only accompany, but surely result from the unique intimacy. If His sonship were shared, it would be understood by men ; but it is to them as much a secret as is the Divine Fatherhood until revealed by Him. God's knowledge of Him is as exclusive as is His knowledge of God.

It need hardly be said that there is here no claim to Divine omniscience, but only to a unique knowledge and revelation of God as Father in a unique self-knowledge as Son. Jesus Himself confesses a limitation of His knowledge of the will of the Father concerning Himself as Son. The words in Mark xiii. 32 have already been discussed in dealing, in the Fourteenth Study, with the limitation of the knowledge of Jesus ; but now we return to them to notice only that Jesus as the Son not only distinguishes Himself from men,

but even from the angels in heaven ; and thus indicates that it is possible for things hidden from men and angels to be revealed to the Son. This intimate knowledge is allied with an intense affection. He is the beloved Son, and His whole life shows His love to His Father ; although in the Synoptists this communion of love between Father and Son is not laid bare to us. But affection beautifies and glories both the dependence and the submission shown.

10. With this inmost life of Jesus the Fourth Gospels deals without any of the reserve which is characteristic of the Synoptists. It is not at all improbable that there was in the company of the disciples one with whom Jesus had a closer intimacy of intercourse due to greater affinity of nature, and that the Fourth Gospel supplements the Synoptics in these matters of most sacred interest. But at the same time the Gospel is so evidently doctrine as well as history, that we cannot confidently and certainly distinguish the Evangelist's reminiscences and reflections; and we must also recognize the possibility that the Evangelist's comment on utterances he may have preserved correctly may be rather a theological development than an historical exposition. The claims made by Jesus, according to the testimony of this Gospel, to be the Water of Life (vii. 37–38), the Light of the World (viii. 12 ; ix. 5), the Good Shepherd (x. 1–16), the Resurrection and the Life (xi. 25), and the True and Living Way to God (xiv. 6) do not necessarily transcend what is involved in His claims according to the Synoptists to forgive sins, seek and save the lost, give His life a ransom for many, be Judge of all the nations, determine the future fate of men by their present attitude to Himself. Even the statement "He that hath seen me hath seen the Father"

(xiv. 9) is but a vivid expression of His claim to reveal the Father as Son.

The discussion in John iii. 13–21 as a conversation of Jesus seems to be in the highest degree improbable both at the early stage in Jesus' ministry in which it is placed, and with the sceptical inquirer to whom it is addressed: probably Nicodemus was dismissed with the altogether appropriate words reported in verse 10; and at verse 11 reminiscence passes into reflexion. That Jesus described Himself as "descended out of heaven," and as the "only begotten Son" cannot be affirmed, however appropriate these phrases may be to express the faith of the Christian Church regarding Him. If the Evangelist endorses as well as reports the accusation of the Jews that Jesus in calling "God His own Father" was "making Himself equal with God" (v. 18), the context does not justify his or the Jews' inference. When Jesus said, "My Father worketh hitherto, and I work" (ver. 17), it was surely in filial humility and submission that He claimed the warrant of the Divine example. The argument with which He met this charge, as recorded in x. 35, 36, confirms this conclusion. While He did not place Himself merely on an equality with the judges called gods in Psalm lxxxii. 6, yet He placed His sonship on the basis that "the Father sanctified and sent Him into the world" (ver. 36). This was surely not making Himself equal with God. So when He declares that "I and the Father are one" (ver. 30) it is to do violence to the historical significance of the words to find in them an evidence of co-substantiality as affirmed by the Creeds. All the context demands, and therefore warrants, is identity of purpose in Father and Son. As if expressly to exclude any such inference, Jesus affirms, "My Father, which hath given them unto

me, is greater than all" (ver. 29); and He does not exclude Himself as an exception, for the reason of His joy in His going to the Father is this: "The Father is greater than I" (xiv. 28). It is in the light of such declarations that we must interpret a saying such as this, "All things whatsoever the Father hath are mine" (xvi. 15). The context also does define the "all things" as "all the truth," the content of the revelation of the Father in the Son. The dependence, subordination, and submission of the Son to the Father are clearly taught in the Fourth Gospel; the Son can do only what He sees the Father doing (v. 19–20), He speaks as the Father has taught Him (viii. 28), the Father hath given Him the commandment what He should speak (xii. 49), He makes known what He has heard from the Father (xv. 15), His revelation of God has been given Him (xvii. 8).

11. His sense of sonship was always consistent with humility, reverence, and obedience as well as confidence, affection, and dignity. To import the metaphysics of the Creeds into the consciousness of Jesus is not only an error, it is a wrong. It makes the appreciation of Jesus as "the meek and lowly in heart" impossible. Not in doubt or denial of His real divinity, but in order that we may form a worthy conception of His Person, is it necessary to insist that sonship, as the term itself implies, meant for Him dependence and submission. While this religious consciousness of Jesus is inexplicable by common manhood, it is, so conceived, not inconsistent with real humanity. To trust and love and serve God as a Son is the ideal for man, first realized in Him, and realizable in others through Him. To claim equality with God is not an ideal for man, and Jesus would have severed Himself from the race with which He identifies Himself as Son

of Man had He meant that when He called Himself the Son of God.

12. It has sometimes been argued, however, that this subordination of the Son to the Father applies only to the days of His Flesh. As regards the exaltation after the Resurrection, Paul, who teaches that the name of Jesus is above every name, also teaches that it is God that highly exalted Him, and gave Him this name, and that the confession of Jesus Christ as Lord is to the glory of God the Father (Phil. ii. 9, 11). He too affirms that at the end the Son also Himself shall be subjected, that God may be all in all (1 Cor. xv. 28). As regards the pre-existence it has been disputed whether the term *Son* is applicable to the relation of the *Word* to God; but if God is affection as well as intelligence, the latter term must be regarded as less adequate than the former. If we believe that the temporal consciousness of Jesus expressed eternal truth, then we may affirm that the subordination of Sonship to Fatherhood is eternal in the Godhead itself.

Although the writer shrinks from speculation on these high themes, he may venture one step further and conjecture that the temporal *kenosis* in the Incarnation is made possible by, nay, is due to, the eternal *kenosis* in the nature of God. The characteristics of the Incarnate belong also to the Eternal Sonship (see for a fuller discussion the Constructive Conclusion). If this be so, Jesus' consciousness of pre-existence would be not discordant, but harmonious with His humility and obedience, as there would be identity of moral and religious quality. It is true that this consciousness finds expression only in two passages in the Fourth Gospel (viii. 58; xvii. 5), and that we cannot be altogether certain that these are

not interpretation rather than testimony (see the First Study). Accepting them, however, as authentic sayings of Jesus, how can we interpret them as consistent with the real humanity, of which we have just spoken? We cannot and we need not assume a continuous consciousness from the pre-existent to the incarnate state of the Son of God. We have no proof that Jesus had any remembrance of the conditions of His pre-existence to hinder, or interfere with, His normal personal development. Not as an inference derived from, but as an intuition implied in, His sense of sonship there came to Him the certainty that His relation to God did not begin in time, but was eternal. So immediate was His vision of, so intimate His communion with, so intense His affection for, so absolute His submission to, God as His Father, that His relation to God stood before Him as eternal reality. When this intuition came to Him, at what stage of His personal development the temporal disclosure of the eternal secret became possible, we cannot tell. Possibly it was His submission to the will of His Father that He should die, which was rewarded with the paternal assurance which inspired the filial certainty that His was an eternal life in God. What for a few daring thinkers has been a speculation about the origin of man in God was to Jesus a personal experience. Because He so lived in God He knew Himself to have come from God as His Eternal Son.

XVII

THE FORESHADOWINGS OF THE CROSS

1. In the *Fourth Study* of this series, dealing with Jesus' acceptance of His vocation at His Baptism the conclusion was stated "that the vocation He was conscious of, and accepted, was that of a Saviour from sin by the sacrifice of Himself." In support of this conclusion it was argued that Jesus derived His ideal of the Messiahship from the *Servant of Jehovah*; that He fulfilled all righteousness in accepting the task of justifying many by bearing their iniquities; that the words ascribed to the Baptist regarding the Lamb of God were an echo of the communication Jesus had made to him. This does not mean, of course, that Jesus had a full and clear anticipation of all that the Passion would involve, that at all times His mind was occupied with His sacrifice, that the dark and drear shadow of the future blotted out the sunshine of the present; but it does mean that, although He was divinely guided step by step along the path of His ministry, Himself not knowing always what the way would be, yet He had a distinct prevision whither His Father was guiding Him; that, while He was made glad by the faith, and even surprised by the unbelief, of men, He was steadfastly recognizing that His ministry was not destined to end in any earthly success, or worldly triumph; that, although in His emotions

varying notes of joy or grief were struck by the changeful experiences of His life among men, yet the undertone was the sense of a great good to be gained by the endurance of a great sorrow. For the sake of His disciples He exercised a restraint over His utterances, and His first disclosure to them should not be regarded as coinciding with His first discovery of the lot that was assigned to Him. There are obscure references, which seem to have made no impression on the disciples, but which show that the expectation of His sacrifice was a constant element in His "inner life."

2. In dealing in the *Eighth Study* with Jesus' challenge to the priesthood, "Destroy this temple, and in three days I will raise it up" (John ii. 19), the writer ventured to express a doubt of the correctness of the Evangelist's interpretation, "he spake of the temple of his body" (ver. 21), and to suggest that in these words Jesus expressed His confidence that He could restore the religion that was being ruined by the priesthood. Further reflection has presented at least the possibility that, as Jesus afterwards so distinctly and emphatically connected the doom of Jerusalem with His own death as the Divine judgment on the human crime, He may even at this time have connected the overthrow of the temple which He here announces with the passion which He anticipated for Himself; and without going beyond the prophecy of the *Servant of Jehovah* He may have confidently expected His own triumph after His passion. "Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong" (Isa. liii. 12).

3. In the same *Study* it was maintained that the conversation with Nicodemus (John iii.) probably closed with verse 12 or even verse 10, and that it was very unlikely that verse 14, "As Moses lifted up the serpent

in the wilderness, even so must the Son of Man be lifted up," could have been uttered to so unprepared and unsympathetic a hearer. This is probably a reflection of the Evangelist's. It is possible, however, that we have here a genuine *logion* of Jesus, which the Evangelist has woven into his own reflections. When or why it was uttered we have no means of discovering. If it belonged to as early a period in Jesus' ministry as is here assigned to it, then it would indicate that the mind of Jesus was dwelling on the necessity of His death, and that by meditation on such analogies as the Old Testament presented, He was seeking the comfort that the assurance of its beneficent purpose could afford. But we cannot here go beyond a mere conjecture.

4. A passage in regard to which there is no such obscurity is Jesus' answer to the censure on His disciples because they did not fast. "Can the sons of the bridechamber fast while the bridegroom is with them? As long as they have the bridegroom with them they cannot fast. But the days will come, when the bridegroom shall be taken away from them, and then will they fast in that day" (Mark ii. 19–20). In regard to this utterance two points deserve special notice. In the *Twelfth Study* attention has already been called to the light which this utterance casts on the relationship of Jesus to His disciples. It was one of deep affection, close communion, and, at this time at least, entire satisfaction. Fasting would have been altogether inappropriate for them, as their mood was so joyous. Of the parting Jesus Himself anticipated they had as yet no expectation. He did not betray to them any sorrow He may have felt; but communicated to them a contagious joy. Probably He Himself at this period dwelt on "the joy that was set before him."

Nevertheless this saying does reveal a very real element in His anticipated passion. It would involve His severance from those to whom He was very dear, and who for the good of their life had great need of Him. The shadow that fell over Him would then fall, even more drear, on them ; and the sorrow that would come on them added weight to the burden that rested on Him. The circumstances of the utterance are also significant. The criticism, against which He was defending His disciples, revealed an antagonism between His spirit and the tradition and customs of Judaism which could end only in mutual injury. It now became clearer to Jesus than it had been before in what way His sacrifice would be brought about. The figurative sayings about the new patch on the old garment, and the new wine in the old wine skins, are prophetic. His passion would be judgment to Judaism ; a worse rent would be made in the garment ; even as the wine would be spilt, so the wine skins would be burst (see the *Tenth Study* on the use of the companion parabolic sayings here).

5. An allusion to the value of His death is very distinctly made in John vi. 51 : " I am the living bread which came down out of heaven ; if any man eat of this bread, he shall live for ever ; yea and the bread which I will give is my flesh for the life of the world." It is very difficult, however, to accept this saying in its present form as an authentic utterance of Jesus. The difference between the Synoptic and Johannine discourses is often explained as due to difference of audience, the multitude in Galilee in the one case, and the scribes of Jerusalem in the other ; but this explanation is impossible here. This discourse is represented as addressed to the people that had been fed miraculously on the shores of the lake. Its contents are so unlike

anything to be found in the Synoptic reports of the Galilaean ministry, and resemble so closely later developments of doctrine, that while single sayings may be reminiscences, the development of the ideas suggested by them must be regarded as due to the reflection of the Evangelist. Is it at all probable that before Jesus had made any communication to His disciples about His passion, He should have referred thus to the value of His sacrifice in public utterance?

Although *Westcott* maintains that the thought "is concentrated upon the Incarnation and its consequences generally," yet he does recognize that as regards the term "flesh" which "describes human nature in its totality regarded from its earthly side"—"the thought of death lies already in the word, but that thought is not yet brought out, as afterwards, by the addition of *blood*." Commenting on verse 53 he says "the 'flesh' is presented in its twofold aspect as 'flesh' and 'blood,' and by this separation of its parts a violent death is presupposed." "By the 'flesh,'" he continues, "we must understand the virtue of Christ's humanity as living for us; by the 'blood' the virtue of His humanity as subject to death" (*Gospel of St. John*, pp. 106, 107). The subtleties of this commentary surely confirm the conviction that it was not thus Jesus taught the common people (see the Critical Introduction.)

6. The last two paragraphs of this chapter in the Fourth Gospel (vers. 60 to 65 and 66 to 71) also raise a serious problem. The Synoptists do not give any distinct indication that any so serious crisis immediately followed the feeding of the five thousand. That an attempt may have been made by the multitude to compel Jesus to assume the rôle of political Messiah, as verse 15 indicates, is not in itself improbable; not

more improbable is it that the attempt had the sympathy and the support of the disciples. His refusal would produce wide-spread disappointment, and even deep-rooted resentment; and to this the reference may be made in these passages. The Synoptic record represents Jesus as seeking after this incident more and more to withdraw Himself and His disciples from the multitude, and this course may have been due to His desire to escape popular antagonism as well as to His wish to instruct His disciples privately. We may conclude that the results of the feeding of the five thousand were such as to bring His passion appreciably nearer for His consciousness.

7. The writer cannot, however, altogether rid himself of the impression that there are in these passages blended with memories of this crisis reminiscences of the later crisis at Caesarea Philippi. Do not verses 68 and 69 sound like an echo of Peter's confession in Matthew xvi. 16? The difference can be explained by the substitution of the Johannine for the Synoptic vocabulary. If this be so, then Christ's detection of, and even allusion to, the part Judas was to play in the great tragedy may be traced back to this time. We must not suppose that Jesus foreknew Judas' betrayal when He called him to become a disciple: that assumption has intolerable moral difficulties (see the *Fourteenth Study*); but we may suppose that with His insight into the moral and spiritual conditions of others, He discovered the beginnings of estrangement and treachery in Judas even before Judas himself was fully aware of his change of feeling and aim. In this sense we may accept the Evangelist's statement in verse 64, "For Jesus knew from the beginning who they were that believed not, and who it was that should betray Him." Jesus' refusal of the Kingship would

be the first blow to Judas' loyalty; the declaration of the approaching passion by Jesus would be the second. For we may suppose that this allusion to one of the twelve as a devil followed in the conversation at Caesarea Philippi on the rebuke of Peter for his remonstrance. The first announcement did not contain any allusion to betrayal; and we may thence conclude that it was the announcement itself that precipitated Judas' resolve, and that Jesus at once discovered that resolve, and alluded to it in the second announcement. But we have been led to anticipate what must be more fully discussed afterwards. His passion Jesus foresaw would involve not only separation from His disciples, and the antagonism of Judaism, but also the treachery of one of His chosen companions. We cannot estimate how much this anticipation increased the pain with which He looked forward to the sacrifice before Him.

8. Before we can deal with the three announcements of the Passion recorded in the Synoptists we must seek an answer to several questions. The declarations are so brief that we cannot but ask ourselves whether very much has not been omitted by the evangelica tradition. The teaching of Jesus must surely have been very much more frequent and more varied, when He was seeking to persuade and constrain His disciples to acquiesce in a decision regarding His own future which so offended their prejudices and disappointed their ambitions. Is not the explanation of the meagreness of the tradition to be found in this antagonism of the disciples? Their hostility to this teaching led them either to pay very little attention to it, or to dismiss it from their minds as soon as possible. It is evident from the course of events that Jesus failed to produce any deep impression upon their minds. What

to Him was of supreme importance they disregarded; and can we doubt that this growing estrangement of His disciples hurt Him sorely?

If there is this reason to account for the omission of much of Jesus' teaching at this time on this theme, we are led on to another question: How did the disciples remember and transmit these definite announcements? It is easy to dismiss them as prophecy after the event. It is impossible to affirm confidently that the evangelical tradition has not been affected by the history of the Passion; that the memory of Christ's predictions has not been blended with the remembrance of His experience; but, on the other hand, we cannot confidently deny that Jesus foresaw the course of events, and in such definite announcements forewarned His disciples, that, whatever influence the history may have had in the present form of the prophecy, there was a distinct remembrance in the disciple circle that such prophecy had been uttered. That, as we shall afterwards see, there is a growing definiteness in the three announcements shows either great literary art in the Evangelists, or, what is more probable, that real predictions were remembered as marked from time to time by this greater detail.

9. How are we to conceive the mental process of which these statements were the results? We have abandoned the old conception of prophecy as history known beforehand; we have come to regard the foresight of the prophets as due to insight both regarding the Divine purposes to be fulfilled and the historical conditions under which the fulfilment is to take place. Thus Amos' foresight of the fate of the Northern Kingdom was due to his insight into the Divine purpose to execute judgment on the sins of the nation, and into the function of the rising Assyrian power in the fulfil-

ment of the Divine intentions. If we are to maintain our belief in the reality of the Divine *Kenosis* in the Incarnation, we must conceive the predictions of Christ in the same way. He had an infallible insight into the Divine purpose in His personal vocation, the salvation of men from sin by the sacrifice of Himself. This insight, it has been maintained, He possessed from the beginning of His ministry. The means by which that sacrifice would be brought about were probably discovered by His insight into the course of events. His own experience brought Him enlightenment regarding the actual conditions under which the sacrifice would be offered. The growing definiteness of His successive announcements to His disciples would, if this surmise is correct, be due to His own advancing knowledge, and not be a pedagogic device to communicate gradually to His disciples, as they were able to receive, the details from the beginning familiar to Himself. That He must die, and that a speedy resurrection must follow His death, seems to have been the primary certainty. As He watched the progress of the antagonism directed against Himself one feature after another in His passion was anticipated by Him, and communicated to His disciples. To recognize such progress in His realization of what His passion would involve seems to the writer to invest the evangelical record of these announcements with a deeper personal interest.

10. The first announcement (Mark viii. 31) was made after the confession of Jesus' Messiahship by Peter at Caesarea Philippi. In addition to the constant feature in the predictions—death and resurrection—this lays the emphasis on rejection by "the elders, and the chief priests and the scribes," the three classes who constituted the national authorities. Jesus had already,

during the course of His ministry, had abundant evidence of the hostility of these influential persons. Hitherto His popularity with the multitude had offered Him some protection, but the account Peter had just given of the perplexity of the public opinion regarding His Person (ver. 28, "John the Baptist, and others Elijah; but others, one of the prophets") showed Jesus that when on His coming to Jerusalem He would make the formal claim of Messiahship, He could not rely on any popular support, and there would be no hindrance to His enemies doing their will in regard to Him. It is true one way of escape still seemed open. He could regain His popularity by lowering His ideal, and by meeting the expectations of the populace. Had He done that, whatever the ultimate issue might have been, for a time at least, elders, priests, and scribes might have been held at bay. The severity of Jesus' rebuke of Peter, "Get thee behind me, Satan; for thou mindest not the things of God, but the things of men" (ver. 33), indicates that He did Himself feel tempted to use some means of escape, whether this, as is probable, or some other we do not know of. It need not be assumed that Jesus already foresaw that the Cross would be His lot. His reference to the disciple's denying himself, taking up His cross, and following Him (ver. 34) may be proverbial; or if not, Jesus was familiar enough with the Roman mode of execution to use one item in it as a vivid illustration of a general principle, without our being compelled to assume that in using it He was thinking of the manner of His own death.

11. The distinctive feature of the second announcement (Mark ix. 31) made on the return to Galilee after the Confession and the Transfiguration (an event which will be the subject of the next Study), is in the

words, "The Son of Man is delivered up into the hands of men." The statement seems to allow three interpretations. First it may be the surrender of the Divine Son by the Divine Father to His human persecutors and enemies that is referred to. "Grotius, in view of the words εἰς χεῖρας ἀνθρώπων thinks the reference is to God the Father delivering up the Son" (*Expositor's Greek Testament*, I, p. 233). The phrase "into the hands of men" would in this case be emphatic. In the Transfiguration Jesus may have received a clearer and a fuller intimation of the Divine will concerning His Passion. His "exodus which He was about to accomplish at Jerusalem" (Luke ix. 30) was not to be like Moses' or Elijah's, but the Divine purpose would be fulfilled in a human crime. The communication to the disciples would be intended to do for the rest what the Transfiguration was intended to do for the favoured three witnesses, to assure them that Jesus was fulfilling the Divine will. A second interpretation is more obvious. It may be the betrayal by Judas that is referred to. "It is rather to recent revelations," says Bruce, "of disaffection within the disciple circle. For if there ever were three disciples who showed some receptivity to the doctrine of the Cross, there was one to whom it would be very unwelcome, and who, doubtless, had felt very uncomfortable since the Caesarea announcement" (ibid.).

It has already been suggested that already at Caesarea Philippi the evil purpose may have begun to form in the soul of Judas. On the return to Galilee Jesus may have detected still clearer indications of that purpose. Would not this intimation be not only a warning to the other disciples, but also an appeal to Judas? For we should do Jesus a serious moral injustice by assuming that He did not do all He could

to restrain Judas, not by forcible prevention but by moral persuasion. Judas was, during these months, engaged in a serious contest with the love of his Master. The writer ventures to suggest a third interpretation, although he has not been able to discover whether linguistic usage allows or forbids it. It is offered in the hope that it may be corrected or confirmed. May not the reference be to the handing over of Jesus by the Jewish rulers after His rejection by them to the *Gentiles?* If Jesus did anticipate this, then it would become clear to Him that it would be by the Gentile mode of execution—the Cross—that He would die.

12. The mood in which the third announcement (Mark x. 32–34) was made on the way to Jerusalem is indicated. "And they were in the way, going up to Jerusalem, and Jesus was going before them: and they were amazed; and they that followed were afraid." Bruce's comment deserves quotation:

"The astonishment of the Twelve and the fear of others were not due to the fact that Jesus had, against their wish, chosen to go to Jerusalem in spite of apprehended danger (Weiss). These feelings must have been awakened by the *manner* of Jesus, as of one labouring under strong emotion. Only so can we account for the fear of the crowd, who were not, like the Twelve, acquainted with Christ's forebodings of death. Memory and expectation were both active at that moment, producing together a high-strung state of mind. . . . Filled with the varied feelings excited by these sacred recollections and tragic anticipations, He walks alone by preference, step and gesture revealing what is working within and inspiring awe" (op. cit. i. 412, 413).

In this announcement the features of the previous ones are repeated, and the last scene of scorn and

shame, suffering and sorrow is vividly anticipated. Probably as soon as Jesus became certain that He would be handed over to, and suffer at the hands of, the Gentiles, His imagination would dwell on the details of the crucifixions which He had witnessed, until the complete picture of the tragedy stood clearly before His inner eye, and moved His deepest feelings. We may thus venture to trace the psychological process by which the Passion became more and more a distinctly anticipated reality for Jesus; for this does not involve any denial of a Divine illumination from the beginning to the end of the experience. It was not by earthly prudence, but by heavenly wisdom that He interpreted the course of events, even as the prophets of old had done, as indicating to Him step by step the path of His Father's will. What we must avoid is a *supernaturalism* that ignores the human thought, feeling, will, through which the Divine wisdom, righteousness, and grace are imparted.

13. The three formal announcements of the Passion have been dealt with one after another; but we must now turn back to a reference which is found only in Luke's Gospel (xiii. 31–33). Towards the close of the Galilaean ministry the Pharisees conveyed to Jesus a warning that Herod intended to kill Him, and advised Him to leave Galilee. Whether their motives were friendly or hostile, whether the intention they ascribed to Herod was real or not, whether they were anxious for Jesus' safety or only desirous of getting Him away to Jerusalem where they expected still greater peril for Him, we cannot confidently determine. Jesus showed His contempt for Herod's cunning by His answer, two features of which are important for our present purpose. The phrase "the third day I am perfected" (ver. 32) may mean

either "soon I will finish My work of healing and teaching" or "soon I am perfected by a martyr's death." The second meaning is more probable. That martyrdom He felt must be accomplished in Jerusalem; "it cannot be that a prophet perish out of Jerusalem" (ver. 33). This certainty made Him quite indifferent to Herod's threats. But whence this certainty? John, the greatest of the prophets before Him, had perished in Machaerus. That might be "an offence against the fitness of things" (Bruce), but what assured Jesus that such an offence could not be repeated in His case? Jesus was conscious of being Divinely appointed as Messiah of the Jewish nation. His rejection, culminating in His death, and involving the doom of the nation, must be a national act, through the recognized rulers of the nation at the centre of the nation's life. A provincial ruler of doubtful title could not represent the Jewish nation, nor could it be held responsible for his act.

14. How significant Jesus regarded His death as being is indicated by His declaration in response to the request of the sons of Zebedee and their mother. The ambition and rivalry of the disciples are rebuked by the example of Jesus. The highest honour is to be won by service, "even as the Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many" (Matt. xx. 28). His death is brought under the common category of the service which alone ensures greatness; but it is surely at the same time assigned a unique value in the phrase by which it is described, "a ransom for many." It is not the purpose of these Studies to expound Christian doctrines; and even if it were, any discussion of the significance of Christ's death for the doctrine of the Atonement from the standpoint of His "inner

life" here adopted would need to follow the Studies on the *Foretaste of Death* and the *Desolation of the Cross*. Meanwhile it must suffice for the writer to affirm very emphatically that he cannot believe that in these words Jesus is indicating a universal human function, but he must hold that Jesus in anticipating death looked forward to the necessary consummation of His unique personal vocation as Saviour of mankind. The phrase means at least that by His death there would be accomplished for mankind a deliverance which could not otherwise be effected, and that the value He Himself attached to this deliverance is to be measured by the sacrifice He was willing to endure to secure it.

15. That in the parable of the householder (Matt. xxi. 33–44) Jesus refers to Himself as the Son, for whom the Father expects reverence, but whom the husbandmen slay in order that they may seize the inheritance, is beyond doubt or question. His own worth to God is here indicated, as also the severity of the judgment deserved by men capable of so great a crime as His death. His defence of Mary, when blamed with waste in anointing Him (Mark xiv. 3–9; cf. John xii. 1–8), seems to throw some further light on His anticipation of His Passion. He commends the anointing as a good work wrought on Himself; He reminds His disciples of the approaching separation; He defends the act as a preparation for burial; He binds the memory of this deed with indissoluble bonds to the Gospel. What was its significance, then, which gave it such value? It cannot mean less than that Mary, anticipating the Passion of the Master, offered Him this token of her affection, sympathy, devotion to comfort and encourage Him. The disciples were unsympathetic and unre-

sponsive; the Cross to them was a stumblingblock; but Mary had so learned from Jesus what His purpose was that by this symbolic act she welcomed Him as her Saviour and her Lord. But we may ask, When had she learned these lessons? Does not the narrative in Luke x. 38–42 suggest the answer? The good part chosen by Mary which Jesus would not take away from her was to listen reverently, obediently, sympathetically, nay even appreciatively, as He spoke to her of what was the heavy burden on His own heart. That to Him was far better than the meat and the drink that busy Martha would prepare for Him. Surely we may allow ourselves to believe that Jesus, during these months of loneliness, when His disciples were in the deepest purpose of His life estranged from and opposed to Him, was not left altogether uncomforted and uncheered; but found at least one loving and loyal heart that looked forward to His Passion even as He Himself did, as the consummation of His ministry in the fulfilment of His Father's will.

16. The utterances regarding His death which are assigned to Jesus in the Fourth Gospel may be very briefly referred to. Reference has already been made to the Baptist's welcome of Jesus. "Behold the Lamb of God which taketh away the sin of the world" (i. 29), as probably an echo of Jesus' own teaching when He communicated to John His purpose to realize the ideal of the Servant of Jehovah. The saying about the Serpent in the Wilderness, already dealt with, may be compared with the later utterance, "And I, if I be lifted up from the earth, will draw all men unto Myself" (xii. 32), as both teach that the exaltation on the Cross was necessary for the fulfilment of His beneficent purpose. The necessity

of the death for the spiritual life of mankind, taught in the passage already discussed (John vi. 51, "I give My flesh for the life of the world"), is also asserted in John x. 11, "the good shepherd layeth down his life for the sheep." This surrender of life is voluntary. "No one taketh it away from Me, but I lay it down of Myself" (ver. 18). This surrender of life is the greatest proof of love. "Greater love hath no man than this that a man lay down his life for his friends" (xv. 13). It is also a consecration of Himself to God for the consecration of His disciples (xvii. 19). The circumstances invest with peculiar interest the declaration, "Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit" (xii. 24). The request of the Greeks seems to have moved Jesus deeply. It seems even to have suggested to Him "the possibility of a Gentile ministry as an escape from Jewish hostility" (see the Fifteenth Study). Yet this possibility was dismissed, because He recognized the absolute necessity of His death to the fulfilment of His purpose. To be the world's Saviour He must be slain as the Jewish Messiah. The Fourth Gospel agrees with the Synoptics in asserting that Jesus regarded His death as necessary for the fulfilment of His purpose; it lays special emphasis on the voluntariness of that death in love for man and obedience to God.

17. This Study must be drawn to a close by a consideration of the institution of the Lord's Supper in its bearings on Christ's anticipation of His death (Matt. xxvi. 17–35; Mark xiv. 12–26; Luke xxii. 7–38; John xiii.–xiv.), although the subject will receive further treatment in the Nineteenth Study.

The first point to be noted in this connexion is the repeated announcement of betrayal. How tender

is the appeal and how solemn the warning to Judas! but the last effort to rescue the traitor is in vain; and Jesus is relieved when he withdraws.

The second point is the prediction of the desertion of the disciples and of Peter's denial, which is represented by Matthew and Mark as spoken on the way to Gethsemane (xxvi. 31–35; xiv. 27–31), but by Luke and John as delivered in the Upper Room (xxii. 31–34; xiii. 36–38). This prediction is a proof of the moral insight and spiritual discernment of Jesus; the secrets of the hearts of His disciples were not hid from Him. His words to Peter, as recorded in Luke (xxii. 31–32), "Simon, Simon, behold, Satan asked to have you, that he might sift you as wheat; but I made supplication for thee that thy faith fail not; and do thou, when once thou hast turned again, stablish thy brethren," show how serious was the peril for Peter that Jesus foresaw; how earnest was His solicitude for him; and how confident He was of an answer to His prayer. The prediction is further an evidence that Jesus anticipated that He would need to face His Passion without the sympathy or the support of any of His disciples. Nevertheless His confidence in a happy issue out of all His afflictions is unabated.

This is the third point to be noted, He expects that these disciples, who will be scattered in doubt and fear, will be so restored to Him, that His dying commands will be sacred to them, and that they will be willing to remember His death not as an evil to be deplored, but as a good wherein they may rejoice. His approaching sacrifice He Himself is able to regard, and they will afterwards be able to regard, as invested with the deepest significance and highest value. It will be both the sign and the means of a new relation

between man and God, of which the characteristic blessing will be the forgiveness of sin. In what sense the death of Jesus was the sacrifice of the new covenant cannot yet be discussed; but meanwhile be it noted that Jesus faced His death as, not an evil to be escaped, but a good to be welcomed.

XVIII

THE FOREGLEAMS OF THE GLORY

1. In the consciousness of Jesus, the foreshadowings of the Cross, with which the previous Study dealt, were ever accompanied by foregleams of the glory that should follow. On each occasion when He announced His passion, He also intimated His resurrection (Mark viii. 31, ix. 31, x. 34). Although we have only the bare statement of this expectation, yet doubtless the thoughts of Christ dwelt as much on the foregleams as on the foreshadowings. How did He conceive both His death and His Resurrection? Although on the one hand His consciousness of God as Father, and His consequent function as Revealer of God's Fatherhood, might at first sight appear to involve a knowledge and an insight regarding death and the Hereafter transcending the common human limitations, yet, on the other hand, His consciousness of oneness with the sinful and mortal race, and His consequent function as the Redeemer of mankind from sin and death by tasting death as the curse of sin for every man, on closer view demands that death should be to Him a mystery and a terror as to other men, and that the hopes He cherished in facing death should be hopes that faith in God might suggest to other men. Had there been given to Him a clear and full vision of the coming glory, could death have been

the dread and the dark reality that it was, as Gethsemane and Calvary prove? As has been repeatedly suggested, He nourished His own inner life with the study of the Holy Scriptures. There too in the experience of the saints of God foregleams of the glory burst through the foreshadowings of the gloom of death. The belief that in Sheol "there is no remembrance of God," and that the fellowship even of the Saints with God is interrupted by death, gradually yielded to the faith that God's beloved cannot become death's prey, but that the glorious vision of, and the blessed communion with, God of His saints will be continued in the unseen world. The Psalmist who can confidently say to God, "I have no good beyond Thee," whose delight is in "the saints that are in the earth," can face death with the assurance—

My heart is glad, and my glory rejoiceth:
My flesh also shall dwell in safety,
For Thou wilt not leave my soul to Sheol;
Neither wilt Thou suffer Thine holy one to see corruption;
Thou wilt show me the path of life:
In Thy presence is fulness of joy;
In Thy right hand there are pleasures for evermore.
(Psa. xvi. 9–11.)

Another psalmist contrasts himself with "the men of the world, whose portion is in this life." While "they are satisfied with children, and leave the rest of their substance to their babes," his hope is, "As for me, I shall behold Thy face in righteousness, and shall be satisfied, when I awake, with Thy likeness" (Ps. xvii. 15). Surely in Christ's filial consciousness there sprang up the same glorious, blessed hope.

2. The common belief of Judaism seems, however, to have been that both saints and sinners would go

to Hades, although the Saints would be comforted in Abraham's bosom, and the sinners be in torments in Gehenna (Luke xvi. 22, 23); and only after the general resurrection would their final and complete separation take place, and the saints enter into the fulness of their blessedness and glory in Paradise. A few exceptions were made. Enoch, Moses and Elijah were commonly believed to have passed at once to Paradise. May we venture to suggest that the thoughts of Jesus lingered around these contrasted expectations, an immediate and a delayed entrance into the Divine Presence; and that He asked Himself whether to accomplish His work in giving His life a ransom for many, and in offering the sacrifice of the new covenant, it would be necessary for Him to pass to Hades, to experience with sinners, if only for a moment, the interruption of the glorious vision of, and the blessed communion with God, which, with the saints of old, was His one good on earth? His agony in Gethsemane and His desolation on the Cross seem to show the necessity of that experience, which He passed through, however, and out of which He was delivered before death. (This experience will be the subject of the *Twentieth and Twenty-Second* Studies). Even when He made the first announcement of His Passion, He had the assurance of a speedy victory over death. Yet it is probable that His mind wavered between the hope of the Psalmist, which according to the common belief was fulfilled in only a few exceptional cases, and the popular expectations. Could He, the beloved Son, expect with Enoch, Moses and Elijah to pass at once into the Paradise of the Divine Presence, or was it needful for Him, with His other brethren, to pass into Hades, the realm of the dead?

3. If, as we have a right to conjecture, His thought thus moved about among the expectations of the Hereafter that came to Him from the Holy Scriptures, and the common beliefs of His own age and people, might not another suggestion present itself to His mind? In the Holy Scriptures it was recorded that "Enoch walked with God, and He was not; for God took him" (Gen. v. 24); that "God buried Moses in the valley in the land of Moab over against Beth-peor; but no man knoweth of his sepulchre unto this day" (Deut. xxxiv. 6); that "Elijah went up by a whirlwind into heaven" (2 Kings ii. 11). In each departure there was a mystery, an exception to the common lot. Would it be altogether inconceivable that Jesus, in thinking of death, meditated on these departures, and even entertained the possibility of His being taken to God in some such way as had been these saints of the old covenant?

4. Assuredly it is much more certain that He dwelt much on the necessity of His death as the fulfilment of law and prophecy. His description of His death at the Last Supper as the sacrifice of the new covenant shows that while the ritual system of Judaism did not hold any prominent place in His thought, or His teaching, yet it was not for Him without some significance as a feature of the divine revelation which in His sacrifice was to find fulfilment. It has been already argued in dealing with the *Baptism of Jesus* (See the *Fourth* Study) that He found the ideal of Saviourhood which He sought to realize in the Servant of Jehovah, depicted in Isaiah liii. Thus in his death prophecy too would find fulfilment. Nor were the two lines of anticipation quite apart, for God is represented as making the soul of the Servant "an offering for sin" (Heb. a guilt offering, R.V. marg.). It was

possible for Jesus to look at His death without any contradiction from both standpoints.

5. With these thoughts, beliefs, wishes, aims, hopes, fears, Jesus withdrew from the company of His disciples, and took only three, Peter, James and John, "the inner circle," to a high mountain apart. While the companions, whom probably, as at Gethsemane, He had chosen to watch with Him, as in His solitude with God He craved the sympathy of man (to anticipate a point which must afterwards be more fully explained), were "heavy with sleep," He "was praying." (These two details of the narrative which Luke ix. 29, 32, alone records, possess the highest degree of probability, even if we may not say certainty.) The content of His prayer is not recorded, but we may infer the filial petition from the paternal response. He desired the certainty of escape from the gloom of Hades to the glory of Paradise. The token and the pledge of His Blessed and glorious resurrection from death to God was given in a foretaste of its fruition. "He was transfigured before them; and His garments became glistering, exceeding white; so as no fuller on earth can whiten them. And there appeared unto them Elijah with Moses: and they were talking with Jesus" (Mark ix. 2–4).

Luke adds another detail as probable as the two already mentioned. Moses and Elijah "appeared in glory, and spake of His decease (departure, R.V. marg., Gr. ἔξοδον) which He was about to accomplish in Jerusalem." (ix. 30, 31). Although, as would appear from Luke's account, the disciples were not fully awake when this vision appeared to them, the description is from their point of view, and there is no direct evidence that Jesus afterwards filled in from His own knowledge what had been lacking for

their sight and hearing; yet it does seem probable that it was He who informed them that the two men were Moses and Elijah, and that the subject of their converse was "His decease which he was about to accomplish at Jerusalem," for it is difficult to understand how they discovered these details in their confused and alarmed state of mind. (Regarding Peter's proposal to build three tabernacles, Mark explains, "He wist not what to answer; for they became sore afraid" and Luke, "not knowing what he said.") While the vision is thus described in its effect on the disciples, it would seem a serious mistake to assume that Jesus was not Himself a sharer in the experience, that He was not Himself conscious of being transfigured, or of holding converse with Moses and Elijah appearing in glory; for what has been so far advanced justifies the assumption that He, in view of His death, needed this assurance even as did His disciples.

6. It is not within the scope of these *Studies* to examine closely and thoroughly what may be called the metaphysics of this event. We have not the data which would enable us to answer decisively the question whether the transfiguration was, to use the scholastic distinction in the doctrine of transubstantiation, in the substance or in the accidents of the person of Christ; or whether Moses and Elijah were really present, or only appeared both to Christ and His disciples to be present. (It would be, in the writer's judgment, an unwarranted emphasis on a word, if the word *μετεμορφώθη*, used by Matthew and Mark, were held to settle the problem.) The writer's own philosophy does not compel him to exclude the possibility of the most objective conception of the event; but it seems to him that the requirements of the narrative are met by regarding the whole scene as a

" divinely caused vision " (Sanday's *Outlines of the Life of Christ*, p. 128) in which both Christ and His disciples participated.

7. Assuming, then, that we may regard the Transfiguration as an *objective vision*, in contrast to subjective hallucinations, we may, in accord with the aim of this volume, seek to discover the psychological conditions of the vision. Just as Jesus demanded faith as the condition of His working His miracles of healing, so we may assume that the action of God in the Transfiguration was in response to the desire, and was in its form determined by the content of the desire, of Jesus. Jesus desired the assurance that He was indeed fulfilling law and prophecy in His death, and that through death He would pass to the Father's presence in glory, as Moses and Elijah. It is even possible that the suggestion presented itself to His mind that He might be taken by God in the mysterious or glorious way in which Moses and Elijah were believed to have escaped the common lot. The appearance of Moses and Elijah as the representatives of law and prophecy assured Him on the first point. Their appearance to Him *in glory*, a glory which by anticipation He was divinely made for a time to share, would assure Him on the second. As regards the third point, by their converse about His " decease which He was to accomplish in Jerusalem," He was assured that it was not the Father's will that His departure should be secret and mysterious as that of Moses, or glorious as that of Elijah, but public and humiliating, as was needful for the fulfilment of His vocation as the vicarious sacrifice of a sinful and guilty mankind. Thus assured Himself, He desired that His chosen companions should share the vision, so that their desires, rebellious and resistant, might be brought into accord with, and

submission to, His purpose. The energy of His will was the condition necessary for their participation in the vision granted to His prayer.

8. They saw what He saw, because in His love for them He willed that they should see ; but it was only for a moment that the spell of His personality transported them into His own attitude of receptivity for the invisible and eternal. Peter's foolish proposal showed how unprepared they were to receive the assurance regarding His death and resurrection which the vision was intended to convey to them. And, therefore, the vision passed in a bright cloud overshadowing them, hiding from them their Master and His heavenly visitants. But when the heavenly vision had failed, then the heavenly voice might succeed. If they could not interpret the vision, and learn from it that through death their Master must pass to His glory, they might at least be impressed with the conviction of His intimate communion in filial affection with God, and be induced to recognize the absolute authority of His teaching on this theme, in spite of their opposing ambitions, and resisting inclinations.

As regards the words uttered by the heavenly voice the Evangelists are not in agreement. Matthew adds, " in whom I am well pleased," but as this is found also in the account of the Baptism, it is probable that it is transferred from the one incident to the other. *Matthew* and *Mark* agree in the phrase, " *This is my beloved Son.*" *Luke* has the variant, " *This is my Son, my chosen,*" which, as more in accord with Old Testament usage, may be the original form ; but it is not necessary to decide between the alternatives. All the Evangelists have the command, " Hear ye Him." If we compare the content of the Voice at the Baptism and at the Transfiguration, we shall be

led to the conclusion that the former was addressed primarily to Christ, and the latter to the disciples. For Matthew's report in the third person, "This is my beloved Son in whom I am well pleased" (iii. 17), seems less probable than Mark's and Luke's in the second person, "Thou art my beloved Son, in Thee I am well pleased" (i. 11, iii. 22). At the Baptism, when Jesus had dedicated Himself to His vocation, He Himself needed the assurance of the Divine approval. At the Transfiguration the Vision itself had given Him the assurance He desired, and the Voice was added to confirm His authority with His disciples. From the fear that fell on the disciples when they heard the Voice, they were restored by the touch, the voice, and the appearance of Jesus alone in His familiar guise. His prohibition, "Tell the vision to no man until the Son of Man be raised from the dead" (Matt. xvii. 9) was in conformity with His constant refusal to try and compel faith in Himself by any outward signs. His disciples' trust in and surrender to Himself might be confirmed by heavenly Vision or Voice, for their attitude was right, but the indifferent and hostile could not be thus won.

9. To this exposition of the Synoptic narratives of the Transfiguration it seems desirable to add a brief consideration of these passages in other New Testament writings which seem to have some relation to this event. In the Fourth Gospel (xii. 20–33), after the request of the Greeks to see Jesus had been communicated to Him, He is reported to have uttered words regarding the necessity of His death which bear some resemblance to Synoptic utterances. While the saying in verse 24 regarding the grain of wheat has no Synoptic parallel, but a Pauline (1 Cor. xv. 36), the utterance in verse 25 regarding the loss of life by loving it,

and its gain by hating it, has a close resemblance, not only to the saying in Matthew x. 39 regarding the loss and finding of life (which is there probably out of its proper context), but to the similar saying in Mark viii. 35, where the group of sayings is strikingly appropriate to the occasion, the remonstrance of Peter and his rebuke as a tempter by Jesus. There is a likeness, if not so close, between Mark viii. 35, and John xii. 26. It is true that it is not improbable that Jesus repeated sayings on different occasions, when appropriate; and the appropriateness of these sayings in the context in the Fourth Gospel cannot be denied. But what does at least call for attention is that the resemblance in this passage to Synoptic passages continues.

Jesus' confession and prayer, ("Now is my soul troubled; and what shall I say? Father, save me from this hour. But for this cause came I unto this hour. Father, glorify Thy name," verse 27) shows at least so much resemblance to the prayers in Gethsemane, as recorded by Matthew ("My soul is exceeding sorrowful, even unto death . . . O my Father, if it be possible, let this cup pass away from me; nevertheless, not as I will, but as thou wilt. . . . O my Father, if this cannot pas away except I drink it, thy will be done" xxvi. 38, 39, 42), that this passage might be regarded as a reminiscence of that scene. Following still this passage, we find it recorded that, in response to Jesus' prayer, "There came a voice out of heaven, saying, I have both glorified it, and will glorify it again" (ver. 28). Although the phraseology is distinctly Johannine, yet the import of the Voice cannot but remind us of the Vision and the Voice at the Transfiguration. There seem to be combined in this passage reminiscences of three crises in the "Inner Life" of Jesus, the Confession at Caesarea

Philippi, the Transfiguration on the Mount, and the Agony in Gethsemane. There is this difference. In the Synoptists each of these Crises is passed through in private, in the company of the twelve alone, or only of three chosen companions. The Fourth Evangelist not only represents the impersonal utterances as public, but even the intimate personal experiences of Jesus. The multitude hear the confession and the prayer, and the heavenly voice that is God's response. Jesus expressly affirms His desire for publicity. "This voice has not come for my sake, but for your sakes" (ver. 30).

How is this to be reconciled with His reserve according to the Synoptists? Is it more probable that Jesus would bare His heart before the multitude than that He would keep His most sacred experiences for the privacy of the company of His disciples, or even of the three chosen out of the twelve for this closer intimacy? Is it more probable that He forbade even the mention of the Vision or the Voice at the Transfiguration, or that His public ministry was attested by such outward signs? In candour one is compelled to confess that, however convincing much of the evidence for the authorship of the Fourth Gospel by an eye-witness is, this absence of reserve regarding the most intimate and sacred experiences of Jesus in the Fourth Gospel in contrast with the Synoptics is one of the greatest difficulties to be faced. Whatever be the solution of this problem (see the Critical Introduction), it is interesting to note that the Fourth Gospel confirms the testimony of the Synoptics that His death was to Jesus a mystery and a terror, and that He sought and found divine assurance regarding His victory in death.

10. The allusion to the Transfiguration in 2 Peter

i. 17, 18, "For He received from God the Father honour and glory, when there came such a voice to Him from the excellent glory, This is my beloved Son, in whom I am well pleased; and this voice we ourselves heard come out of heaven, when we were with Him in the Holy Mount," cannot be altogether passed over. It is evident that the writer intends to represent himself as an eye-witness and ear-witness, and yet the arguments against the Petrine authorship are so strong that many scholars feel compelled to regard the writer as trying by such means to invest his writing with an apostolic authority it did not possess. It is this doubt that forbids our use of this passage to determine the words uttered by the heavenly Voice; it will be observed that the words given here correspond to those found in Matthew's Gospel, but not to the report given in Mark's Gospel, which by ancient tradition is connected more directly with Peter's preaching.

11. While the allusion in 2 Peter throws no light on the incident, very suggestive is the comment in Hebrews ii. 9, "But we behold Him who hath been made a little lower than the angels, even Jesus, because of the suffering of death crowned with glory and honour, that by the grace of God He should taste death for every man." Scholars have found great difficulty with the syntax of this sentence, as the crowning with glory and honour, assumed generally to be at the Resurrection and Ascension, is here made antecedent to, and preparatory for, the sacrificial death. But does not the difficulty disappear if we regard this as an allusion to the Transfiguration? This Epistle is distinguished for the insight the writer displays into the earthly life of Jesus; for the writer emphasizes the humanity as the necessary condition for the

discharge of the priestly calling. The Temptation is understood in its essential significance, "For in that He Himself hath suffered being tempted, He is able to succour them that are tempted" (ii. 18). "For we have not a high priest that cannot be touched with a feeling of our infirmities; but one that hath been in all points tempted like as we are, yet without sin" (iv. 15).

The very core of Jesus' experience in Gethsemane seems to be set out in the words, "Who in the days of His flesh, having offered up prayers and supplications with strong crying and tears unto Him that was able to save Him from death, and having been heard for His godly fear, though He was a Son, yet learned obedience by the things which He suffered" (v. 7–8). So in this passage the meaning of the Transfiguration is exhibited. It had been fitting that the manhood of Jesus as blessed and approved of God should pass into immortality, glory, blessedness without the painful and humbling experience of the common lot of death; but Jesus anticipated this state of perfection in the Transfiguration for a brief period, in order that He might of His own choice, but in obedience to the demands of the grace of His Father, accept the common lot on behalf and for the good of mankind, that having beheld the honour and glory belonging to, and in store for, Him, He might all the more keenly realize the darkness and the dread that death may bring; that His death might be not a personal experience only, but a vicarious sacrifice of universal value.

12. The writer has advanced this psychological interpretation of the *Transfiguration* as most in accord with the historical method of studying the Scriptures now current; but in closing he may indulge his own inclinations to theological construction by indicating

a more speculative exposition, for which, however, he is not prepared to claim the same probability. Assuming that man was created as liable to death, but also as capable, by a personal development mentally, morally, spiritually in accordance with the Divine purpose, of transcending that limitation, and that it was man's failure to realize his divinely appointed destiny which made the liability an actuality, we may conceive Christ as having at the Transfiguration so completed the sinless development of manhood as to have attained for Himself the glory and blessedness of immortality, but as having not counted it as a prize to be snatched, but having emptied Himself of this prerogative fully and freely, so that He might in love to God and man humble Himself to become obedient to death, even the death of the Cross, not as a necessity of nature, but as a choice of saving grace.

XIX

THE UPPER ROOM

1. By one of its ordinances—for Christian experience the most sacred—the Christian Church is constantly carried back in reverent, grateful, and sympathetic remembrance to the Upper Room. The last meal of Jesus with His chosen company is invested with an imperishable significance. It is uncertain whether the meal was the Paschal meal, held on the day when the lamb was offered, as the Synoptic records indicate, or was an anticipation by a day of the sacred season, so that Jesus Himself was offered as our Passover as the Fourth Gospel teaches. No solution of the problem has yet been reached; and for the purpose of this volume the question can be left unanswered. Neither can we definitely fix the *place*. It is very commonly held that the young man who followed Jesus, "having a linen cloth cast about him," and who, when laid hold of by Jesus' captors, "left the linen cloth, and fled naked"—an incident recorded by Mark alone (xiv. 51, 52)—was the Evangelist himself; it is probable then that the place was the house of his mother, in which, according to Acts (xii. 12), the primitive community was afterwards in the habit of meeting. The suggestion is attractive, that the spot, hallowed by Jesus' farewell to His disciples, was thus used by the Apostolic Church. The writer has another

suggestion to offer, which he advances only tentatively. In the *Critical Introduction* he has suggested that the author of the Fourth Gospel was a disciple, but not one of the twelve, an eye-witness of events in Jerusalem, but not in Galilee. In this Gospel there is a fuller record of some parts of the scene in the Upper Room than in the Synoptics. Of the feet-washing the Synoptists make no mention whatever. Why they are silent about it and the Fourth Evangelist reports it will be explained in the next section dealing with this incident.

At this point in the discussion what the writer ventures to suggest is that the Fourth Evangelist may have been himself the host, "the good man of the house." It is noteworthy how the disciple whom Jesus loved is introduced to us. "There was at the table reclining in Jesus' bosom one of His disciples, whom Jesus loved" (John xiii. 23). Had this disciple been John the son of Zebedee, known as one of the apostles, such an allusion would seem an affectation; but if the disciple was known as such only after many years to the circle of his own disciples, whose reverence and affection conferred on him this distinctive title, "the disciple whom Jesus loved," it seems natural. Would this not be the place for the host, even if he had surrendered to Jesus the presiding function? Might not his claim for that favoured position explain the jealousy of the other disciples? Other difficulties, as we shall see in the course of the discussion, are relieved by this suggestion. If this be so, then of the alternatives already suggested in the *Eleventh Study*, either that Jesus had previously arranged with a disciple about the use of the guest-chamber, or that He relied on His influence in Jerusalem to secure a ready response to His request from any householder

to whom His disciples made their appeal, the former must be accepted. The latter has been pressed on the attention of the writer by a correspondent familiar with the ways of the East. He regards the incident "as showing the strong hold Christ had obtained over the respectable classes in Jerusalem, despite the hostility of the rulers, and the mob they were able to influence; for it shows that Christ was confident that any householder whatever would gladly give Him room for His supper. The disciples were told to go into the city until they met a man bearing a pitcher of water and to follow him home, and make their request for a room to his master—the goodman of the house. Now in the East water is only carried home in pitchers in this way by men in the service of respectable householders. Among the poor the women carry the water, but in the case of a family living in some comfort and likely to have a spare room, the waterman is a separate servant, and attends to it alone, carrying it from the well, cleansing the water-pots, and supplying it to each room. The man they were to meet was just any such servant—the first they came across, and carrying water home from the nearest well. So what Jesus commanded His disciples to do was simply to follow the first servant they met home, and ask his master for the use of the upper room; and it shows how complete a hold Christ felt He had gained over the better classes of the city, that He should so confidently count on their meeting with a favourable reception. They had only to say that they wanted a room for the Great Master from Galilee to find it granted! The incident confirms the view that the Jerusalem ministry was more lengthened and important than some critics have supposed." Without questioning the validity of this explanation, it seems to the

writer more probable that Jesus would carefully select the meeting-place, arrange privately about it with a trustworthy disciple, and keep it secret till the time came, so as to prevent the traitor's discovery of His intentions. While the writer does not accept this correspondent's suggestion, there are two points in the statement he wishes to emphasize. First, the Jerusalem ministry did last longer and effect more than the Synoptic records indicate. Secondly, the confidence assigned to Jesus is altogether probable. The gloom of these last days was relieved by gleams, in the consciousness of Jesus, of the certainty that His labour had not been altogether in vain.

Accepting then the view that it was a disciple in Jerusalem whom Jesus Himself chose to be His host, we may explain the indefinite terms in which he is referred to by the circumstances of the Church in Jerusalem when the Gospel story was told. The Church was a persecuted Church, and to mention the names of the disciples or the friends of Jesus was to expose them to Jewish hostility. While the house of Simon the leper is mentioned in the account of the anointing in Bethany, the name of the woman is not given by Mark or Matthew, whereas in the Fourth Gospel the names of Lazarus, Martha, and Mary are all given. For this reason probably the Synoptists do not record the story so fully given by the Fourth Gospel of the raising of Lazarus. Luke, writing at a later date than that of the composition of the fundamental sources of the Synoptics, introduces, without mentioning the name of the place, the story of Martha and Mary (x. 38–42). This arrangement made by Jesus with a disciple about the Upper Room, as the previous one about the ass (Mark xi. 2), shows a trait of character in Jesus that claims at least mention.

It is very often assumed that genius not only is, but has a right to be, imprudent and unpractical. Jesus here shows His perfection. He foresees both wants and dangers; He plans and takes the needful steps for provision and protection. He is not less great because He can care for the "little things" of life.

2. The Fourth Evangelist alone records the washing of the disciples' feet before Supper. While the introduction, descriptive of the consciousness of His dignity and His destiny with which Jesus condescended to this menial office, is characteristic of the Evangelist's thought and language, the incident itself appeals to one as an authentic reminiscence. Why then does not Mark, the "interpreter" of Peter, report a scene in which Peter himself was so prominent? Let us first ask another question. If the Upper Room was provided by a householder, rich enough to employ a man to carry water, why did he not also provide a servant to offer this accepted service of hospitality? Jesus reproached Simon the Pharisee with neglect: "I entered into thine house, thou gavest me no water for My feet" (Luke vii. 44). To have recorded the incident might appear to Peter as a censure of a fellow-disciple, and one, whom, owing to his position in Jerusalem, and influence with the priesthood, it was desirable not to offend. If the Evangelist himself was the host, then it is as a confession of his own failure in hospitality that he has told the story. Possibly to introduce a servant into the room might have been dangerous, but, if that were so, should not the host himself have been willing to make his welcome of the honoured guest and His companions complete? As the rebuke of Jesus shows, He had expected that one of the disciples would have been prepared to take the servant's place; but they were in no mood for

such mutual service. While He was looking forward to His sacrifice, they were possessed by ambition, consumed by rivalry, divided by distrust and suspicion. The attempt of the sons of Zebedee to snatch an advantage, and the indignation that attempt aroused, showed their unhallowed and unchastened state of feeling. The triumphal entry into Jerusalem, and the successful controversies of Jesus in the temple, together with the excited state of feeling which they probably had discovered in the multitude, in spite of Jesus' warnings, had led them to cherish vain hopes. Men who were dreaming about the next place to the throne were not inclined to stoop to a slave's task. If, as is possible, the claim of the host to sit next to Jesus had further aroused their indignation, it is still more evident how unwilling they would be to make up for his neglect to provide a servant for this duty. How grieved the tender heart of Jesus must have been by this shameful display of unworthy feeling!

The Fourth Evangelist does seem to interpret aright the mood of Jesus, and the motives of His act. He was conscious of His own filial relation to God, of the nearness of His return to the Father, and all that the return would bring of gain to Himself. But He was conscious too of the loss the withdrawal would be to His disciples, of their danger, if left to themselves, in their present attitude. His was love not only "unto the end" (xiii. 1), unaltered by their failure in devotion and duty, ut even "to the uttermost" (R.V. margin, note 9), willing at any cost to work in them such a change as would fit them to carry on together the work He was entrusting to them.

(i) His act was in the *first place* an exemplary act. He rebuked their ambition, rivalry, distrust and suspicion by His affection as well as humility, for love alone could

show such lowliness. This aspect is enforced in Jesus' own words. "Know ye what I have done to you? Ye call me Master and Lord; and ye say well; for so I am. If I then, the Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye should also do as I have done to you. Verily, verily, I say unto you, a servant is not greater than his lord; neither one that is sent greater than he that sent him. If ye know these things, blessed are ye if ye do them," (12-17). Even if the Evangelist has expanded more pregnant utterances, this is just the lesson we should expect Jesus to press on His disciples. A continuance of their present mood would be fatal to their carrying on the work of Jesus in the world, would be fatal even to their abiding as His disciples. Unless His Spirit displaced and replaced the spirit that was in them, His cause could not be entrusted to them. We know too little about the life of the Church in Jerusalem to state with certainty whether they all learned the lesson fully, whether Peter's leadership was loyally accepted, or grudgingly admitted. As the dispute of the Hellenist and Hebrew Jews shows the Spirit of Jesus did not entirely possess and control even the primitive community, yet the twelve in their generous policy in the appointment of seven Hellenists to serve the tables showed that the lesson had not been altogether in vain (Acts vi. 1–6). How far the Judaizers who caused Paul so much trouble received any support from any of the apostles, jealous of his position and reputation, we have no means of judging. We should allow ourselves to believe that they gratefully recognized the grace of God in him.

(ii.) But the *exemplary act* becomes, *secondly*, a *symbolic act* in Jesus' conversation with Peter. The

better nature in Peter asserted itself, when he saw the humility of his Master. Whatever the others had done, or might do, he could not suffer the Master to render him this slave's service. "Lord, dost Thou wash my feet?" (ver. 6). Jesus recognized the rightness of Peter's disposition; but, instead of at once explaining, called for a trustful obedience, "What I do thou knowest not now; but thou shall understand hereafter" (7). Peter did not realize how much he needed the lesson Jesus was teaching; how much he needed to be still more deeply humbled by submitting himself to his Master's will in accepting from Him this token of His humility. With the self-will characteristic even of his better impulses, Peter presses his objection, "Thou shalt never wash my feet." Then Jesus reveals the inner meaning of the act. The disciples needed cleansing from their faults and failures. It was only by entire submission to the influence of Jesus in His example and His teaching that they could be thus inwardly renewed. The obedience of faith in His wisdom and grace alone could fit them for discipleship. Confessing his entire dependence on Jesus, Peter must be prepared to receive any service which Jesus willed to offer to him. "If I wash thee not, thou hast no part in Me" (ver. 8). Alarmed by this warning, that by resisting the will of Jesus, he might lose his relationship, in his own heedless way, he asks more than Jesus offers, again opposing his own wishes to Jesus' will. Jesus assures him that He has not so far failed as to forfeit wholly his discipleship, as one of the company has done. His purpose is still true and right, and he needs instruction and correction from Jesus only in his wishes and feelings and thoughts. Let him be taught by Jesus' example, and he will abide in his discipleship. "He

that is bathed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all" (ver. 10).

3. Regarding all the disciples except one, Jesus was confident that by His own example He might recover them for His own purpose and spirit. That one he had been endeavouring thus to restore to the fidelity and devotion of discipleship; but all in vain. A last appeal must yet be made, and then he must be left to himself. It is uncertain when the banishment of the betrayer took place—before or after the institution of the Lord's Supper. It was during the meal; but it seems fit that before the memorial festival was appointed, he who had no part in it should be expelled. How tender and solemn is the denunciation: "Verily I say unto you, One of you shall betray me, even he that eateth with me" (Mark xiv. 18). The close companionship made worse the sin of faithlessness. So uncertain of themselves are many of the disciples, that the words are greeted with the anxious question from each: "Is it I?" Unless these men were wavering in their loyalty, and felt that they were so wavering, would surprise even have wrung from them the acknowledgment of such a possibility? The denunciation begins to be even more definite. Not only one at the table, but one sitting so near as to share the same dish with Jesus, is to prove the traitor. "It is one of the twelve, he that dippeth with me in the dish" (ver. 20). "Twelve," says Bruce, "ate with Jesus, only three or four would dip with Him" (*The Expositor's Greek Testament*, i. p. 437).

The Fourth Evangelist reports a still clearer identification. A sign from Peter makes the "disciple whom Jesus loved" ask plainly the name of the betrayer. Jesus gives this indication, "He it is, for

whom I shall dip the sop, and give it him" (xiii. 26). On this Marcus Dods' comment may be quoted.

"Some argue from the insertion of the article τὸ ψωμίον that this was the sop made up of a morsel of lamb, a small piece of unleavened bread, and dipped in the bitter sauce, which was given by the head of the house to each guest as a regular part of the Passover; and that, therefore, John as well as the Synoptists considered this to be the Paschal Supper. But not only is the article doubtful, but it is an ordinary Oriental custom for the host to offer such a tit-bit to any favoured guest; and we are rather entitled to see in the act the last appeal to Judas' better feeling. The very mark Jesus chooses to single him out is one which on ordinary occasions was a mark of distinctive favour. At any rate he is thus all the more effectually screened from the others" (*The Expositor's Greek Testament*, i. p. 819).

This sign as an appeal to Judas failed, it only embittered his feeling, and strengthened his evil resolve. "After the sop, then entered Satan into him" (ver. 27). Jesus, with His keen and quick discernment, realized his condition; and as no constraint of love would prevail, He released him from any restraint of force that the other disciples might have brought to bear upon him if further inquiry had led to discovery. Shall we say that He sped him on his errand? "That thou doest, do quickly." The beloved disciple alone heard Jesus' words, and probably by sign Jesus had made him understand that the secret was to be kept especially from inquiring Peter, who, had he known, would probably never have allowed the traitor to escape alive. The Fourth Evangelist explains that the disciples did not understand on what errand Judas was sent, and so he was allowed to leave unmolested.

From his comprehensive statement, "Now no man at the table knew for what intent He spake thus unto him," he probably excepts himself. Is it not possible that the Fourth Evangelist, "the goodman of the house," was not an eye-witness of Gethsemane, because he, too, left the Upper Room soon after Judas to discover what could be done in the High Priest's household to hinder his purpose? Be that as it may, his fuller account of Jesus' dealing with the betrayer seems to be worthy of belief.

Reference has already been made to Jesus' endeavours to turn Judas from his purpose. In the *Fourteenth Study* it was maintained that when Jesus called Judas, He had no foreknowledge of his treachery; and in the *Seventeenth* it was suggested that it was immediately after the first announcement of the Passion at Caesarea Philippi that the estrangement of Judas was so revealed to the moral insight of Jesus that to His foresight there presented itself the possibility of betrayal, probably mentioned in the second announcement. Of any direct remonstrance with Judas we have no record; but can there be any doubt that the love of Jesus strove to the uttermost against the hate of Judas? The feet-washing and the sop were the last appeal of the tender, yearning heart of Jesus. The emphasis Jesus laid on the fact that the betrayer was one of the chosen companions was an endeavour to present his sin to the conscience of Judas in all its heinousness and hatefulness. At last even Jesus felt hopeless and helpless. Judas must be abandoned to his own deliberate and determined resolve. What Jesus' judgment of the sin of Judas was is expressed in the vague yet terrible words, "Woe unto that man through whom the Son of Man is betrayed! Good were it for that man if he had

not been born" (Mark xiv. 21). Non-existence preferable to a life with such a crime springing from it, and such a curse resting on it!

But it may be asked: when inward constraint failed, should Jesus not have used outward restraint? But for Jesus the hatred of the heart was as evil as the treachery of the deed; Jesus saw that Judas was as bad in character as could be; the carrying out of his resolve would not make him worse. As He condemned the lustful look as adultery in the heart (Matt. v. 28), so Judas was the traitor, even had his plan miscarried. There are two reasons why, constraint having failed, Jesus did not attempt any restraint. The first is this; His conviction that it was the will of God that He should thus be betrayed. "The Son of Man goeth, even as it is written of Him." While the divine purpose did not relieve Judas of his personal responsibility, it led Jesus to acquiesce in the execution of his resolve. The second is: Jesus may have foreseen that reaction would follow the committal of the crime, for conscience is aroused by a deed done as it is not by a wish cherished. "Then Judas, which betrayed Him, when he saw that He was condemned, repented himself, and brought back the thirty pieces of silver to the chief priests and elders, saying, I have sinned in that I betrayed innocent blood" (Matt. xxvii. 3, 4). Jesus' judgment of the sin forbids our entertaining any of the conjectures about Judas' intentions, such as, that he wanted to force Jesus' hand; but without venturing on any affirmation about Judas' destiny, we may at least say that there was more hope in his remorse after than his resolve before his crime.

4. The betrayer banished, it was possible for Jesus to enjoy to the full the companionship of His disciples, who, though weak, were still loyal. Luke ascribes

to Jesus an utterance which reveals what we may believe to have been His mood: "With desire have I desired to eat this passover with you before I suffer" (Luke xxii. 15). May we not find here a twofold desire?

(i.) On the one hand, Jesus desired to eat the Passover. The Jewish festival was invested for Him with a sacred significance. It was a memorial of a salvation which God had wrought for His people in times past; and doubtless, in view of the salvation for mankind that He knew Himself to be chosen and called of God to bring, He delighted in meditating on God as Saviour. It was no strange work of God to which He was appointed, but a work that was in full accord with the will of God as often exercised in human history. This salvation was commemorated by a sacrifice. Meditation on this connexion doubtless confirmed His own conviction that He could save only by suffering. If not only the prophetic anticipations, but even the ritual types of the old covenant, strengthened His own resolve to give His life "a ransom for many," we can understand that for Jesus Himself participation in this typical ordinance would be the object of earnest, fervent desire. For Him, as for the prophets of old, ritual was subordinate to righteousness; the ordinances of the temple seem to have meant much less to Him than prayer. But this ordinance was by His own meditations invested with a meaning and a worth which made it to Him even, with all reverence be it said, a means of grace.

(ii.) On the other hand, Jesus desired to partake of the feast in the company of His disciples; for He loved them to the uttermost. As He had striven by the washing of their feet to cleanse them from their ambitions, rivalries, suspicions and distrust; so by

His tender companionship at the table He seeks to overcome their estrangement from Him. In the *Seventeenth Study* it has been shown how unwilling the disciples were even to consider the announcements of the Passion, how lonely Jesus was in His approach to the Cross. Can He woo and win them for Himself? Will the memorial feast suggest to them what it suggests to Himself, salvation by sacrifice? Will this pledge of the divine method not overcome their doubts? If they do not believe Him, will they at least believe God, who speaks to them of His works and ways in these outward signs? Jesus desired this ordinance as a means of grace to His disciples as well as to Himself. The Fourth Evangelist ascribes to Jesus after the banishment of the betrayer a mood of exaltation. "Now is the Son of Man glorified, and God is glorified in Him; and God shall glorify Him in Himself, and straightway shall He glorify Him" (xiii. 31–32). The fulfilment of God's purpose in Him would mean, through humiliation, exaltation; but it would also mean separation from His disciples. The satisfaction regarding Himself is at once replaced by solicitude regarding the disciples. Only as a united band could they accomplish the work which He was leaving them behind in the world to do; and therefore He gives them the new commandment of love: by their communion of love is His presence of love to be continued to them. With such feelings and wishes He with them partakes the Passover.

5. What the memorial feast means to Him now, and what He wishes it to mean to the disciples is declared by the use Jesus makes of parts of the celebration. Scholars are not agreed at what point in the Paschal ritual Jesus instituted the Lord's Supper; but this question has only antiquarian interest. We

lose nothing by our ignorance, as the acts and words of Jesus are self-interpreting.

(i.) The account of the institution itself, however, claims our close study. We should begin with *Mark's* account as probably the nearest to the actual course of events: "And as they were eating, Jesus took bread, and when He had blessed, He brake it, and gave to them, and said, Take ye, this is My body. And He took a cup, and when He had given thanks, He gave to them: and they all drank of it. And He said unto them, This is My blood of the covenant which is shed for many. Verily I say unto you, I will no more drink of the fruit of the vine, until that day when I drink it new in the kingdom of God" (xiv. 22–25). Matthew for the most part follows Mark, but he adds "eat" to "take" regarding the bread; and in regard to the cup expands Jesus' words, "Drink ye all of it; for this is My blood of the covenant which is shed for many unto remission of sins" (xxvi. 26–29) The commands to eat and drink mark the first step in the transition to the ritual forms of the Church, and the explanation "unto remission of sins" is added from the standpoint of the Church in regard to the meaning and worth of the death of Jesus. Luke departs still more widely from Mark than Matthew does. He places the passing of a cup before as well as after the breaking of the bread, and connects with it the saying about drinking the fruit of the vine in the kingdom. At the breaking of the bread, he assigns to Jesus the words, "This is My body which is given for you; this do in remembrance of Me"; and at the passing of the second cup the words, "This cup is the new covenant in My blood, even that which is poured out for you" (xxii. 17–20). The differences of importance are (1) the words which command the

observance of this rite in remembrance of Jesus, and (2) the description of the covenant as new. Luke marks the second step in the transition from the historical account as in Mark to the ritual forms as observed in the Christian Church, and described for us by Paul: "For I received of the Lord that which also I delivered unto you, how that the Lord Jesus in the night in which He was betrayed took bread; and when He had given thanks He brake it, and said, This is My body which is (or is broken) for you: this do in remembrance of Me. In like manner also the cup after supper, saying, This cup is the new covenant in My blood: this do, as oft as ye drink it, in remembrance of Me" (1 Cor. xi. 23–25).

(ii.) Matthew's clause "unto remission of sins," and Luke's and Paul's term "new" are explanatory, but legitimate, additions. There can be very little doubt that Jesus had before His consciousness not only the old covenant at Sinai, which was sealed by sacrifice (Exod. xxiv. 8, "Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the Lord hath made with you concerning all these words"), but also the new covenant prophesied by Jeremiah (xxxi. 33, 34, "But this is the covenant that I will make with the house of Israel after these days, saith the Lord; I will put my law into their inward parts, and in their heart will I write it; and I will be their God, and they shall be my people; and they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and their sin will I remember no more"). Among the blessings of the new covenant is included, along with the law

put in the inward parts and written in the heart, the union of God and man, and the universal knowledge of God, *the forgiveness of sin*. Whether Jesus expressly mentioned the forgiveness of sin or not, that was undoubtedly included in His conception of the covenant in His blood. Whether He called it new or not, He undoubtedly meant it to be a fulfilment of the prophecy of Jeremiah. The connexion of blood with the old covenant would confirm Jesus' conviction of the necessity of His sacrifice; but it is not probable that He thought more closely of the meaning attached to the blood-sprinkling on the altar as well as the people, and intended any light on His own sacrifice to be derived from the covenant ritual. It is now generally held that the participation by the deity and the worshipper in the same blood was believed to be the means of their union in a common life. In Christ God and man are united in one spirit; for the believer is crucified and risen with Christ. But it is doubtful whether any such reflections were present to the mind of Jesus. As the writer of the *Epistle to the Hebrews* insists, the sacrifices of the old covenant could not "as touching the conscience make the worshipper perfect, being only carnal ordinances, imposed until a time of reformation" (ix. 9, 10). And Jesus probably so regarded them, and with Jeremiah realized the necessity of the new covenant, bringing "the forgiveness of sins." It would be hazardous to attempt to infer a theory of the Atonement from the words of Jesus at the Supper. Man's need of forgiveness, and the need of His death that forgiveness might come to man—in the new covenant in His blood—these are the two thoughts that the words of Jesus certainly teach.

(iii.) Did Jesus teach this truth at the Supper to

His disciples in symbolic action, or acted parable, hoping that the associations of the Passover would make the lesson more impressive, without any further intention, as Mark's record would allow us to believe? Or did He desire the symbolic action, or acted parable, to be repeated in remembrance of Him, as Paul and Luke clearly assert? That Jesus should desire to be remembered by His disciples is certain; that in view of the importance He assigned to His death and their indifference to its purpose He should desire to be remembered as dying, as offering the sacrifice of a new covenant, is in the highest degree probable; but it is unlikely that He instituted a mysterious rite to be only observed in separation from the common life of His disciples, to be invested with an exceptional sacredness and solemnity, as has been the case with regard to this memorial feast. What He wanted was to be always remembered in every common meal of the Christian community as thus offering His life to save men. If in all their fellowship with one another His disciples would thus realize His sacrifice in these outward signs, so that the memory of His love in death would never grow dim, then they would be saved from their false views and wrong aims, and in their common life and work be kept in His truth and grace.

6. What can the ordinance mean to us to-day? We must not involve ourselves in any of the embittered and profitless controversies of the past. It must mean, *first of all*, what Jesus intended, if indeed the Church of the Apostles properly understood His intention. It is *commemoration;* and those who depreciate the ordinance as *mere* commemoration must fail to realize what to remember Jesus as dying to save others, if that remembrance is distinct, affectionate,

grateful, must mean to the soul. The contemplation of Christ crucified is a means of grace. But since for the faith of the Christian the Jesus who is remembered as dying is the living Christ, commemoration surely and swiftly passes over into *communion*. The Spirit of the Risen Lord uses this contemplation of the passion of Jesus as the revelation of the grace that is personally present. And can the presence of the living Christ thus consciously realized leave the soul unenriched? Communion with the Risen Lord necessarily involves *communication* of His grace. Do we get something in the sacrament which can be got in no other way? is a question often asked; but never distinctly answered. The words of institution contain the command to commemorate, but no promise of the communication of any distinctive gift. Experience must decide the question. Through thankful commemoration men attain so tender communion that there does come to them a rich communication of truth, love, holiness, joy. Is that not enough? Why should there be a desire for some exceptional boon? Such a gift must evoke in the recipient a response worthy of it. *Consecration* is accordingly the final issue of this remembrance of the Saviour's sacrifice.

7. According to Mark, followed by Matthew, it was on the way to Gethsemane that Jesus warned His disciples that they would all forsake Him, and on Peter's bold claim of fidelity to the uttermost foretold his denial. Luke and John place the conversation at the Supper Table. Jesus' warning, according to Mark (xiv. 27, 28) and Matthew (xxvi. 31, 32), runs thus: "All ye shall be offended: for it is written, I will smite the shepherd, and the sheep shall be scattered abroad. Howbeit after I am raised up, I will go before you into Galilee." The Fourth Gospel adds

to this warning a characteristic assurance, " Behold, the hour cometh, yea, is come, that ye shall be scattered, every man to his own, and shall leave me alone ; and yet I am not alone, because the Father is with me " (John xvi. 32).

Although by the feet-washing and by the memorial meal Jesus had tried to cleanse and to bind His disciples to Himself, yet for a season He foresaw that their faith would fail. How much heavier that knowledge must have made His burden ! Yet there is tender warning, but not bitter reproach. With His characteristic self-confidence Peter declares that he will remain faithful, whoever else may fail. " Although all shall be offended, yet will not I." Swift is the boast met by the warning, " Verily I say unto thee, that thou to-day, even this night, before the cock crow twice, shalt deny Me thrice " (Mark xiv. 29, 30). Luke connects the warning with a contention among the disciples at the Supper " which of them is accounted to be greatest " (xxii. 24), and instead of the general warning to the disciples gives an individual communication to Peter, " Simon, Simon, behold Satan asked to have you, that he might sift you as wheat ; but I made supplication for thee, that thy faith fail not ; and do thou, when once thou hast turned again, stablish thy brethren " (vers. 31, 32). In response to this Peter declares his readiness to go to prison or to death, and is then told of his denial.

It is more difficult to suppose that the Evangelist invented this characteristic utterance than that Peter himself omitted to repeat it when giving an account of his experience. It requires some words of explanation. The mention of *Satan* is intended to recall the trial of Job and so to promise a like happy issue. The words " asked to have you " should be " obtained you

by asking" (R.V. margin, ἐξητήσατο, the resultative aorist). In both cases God gives Satan leave to try; but while Satan's aim is ruin, God's is *sifting*. The trial was meant to make Peter a wiser, more careful, stronger, and braver man. But as the trial was severe, so the peril was great. Hence Jesus assures Peter that His own prayers have been working against Satan's aims, not that he might be spared the trial, but that his faith, though it might prove weak, should not utterly fail. Knowing Peter as He did, Jesus did not pray for his triumph over temptation; it may be He saw that was impossible, and that Peter's pride needed such a fall; but He did desire that as a result of his recovery from his fall Peter might be made more helpful to the other disciples. Even in regard to His disciple Jesus' prayer did not command any physical omnipotence; it was conditioned not only by the will of God on the one hand, but even by the moral character of the man for whom He prayed on the other. "Not even the Son" by His prayer could compel Peter's deliverance from his temptation. The warning of Jesus revealing His tender watchful care over His own, fell on unheeding ears, and with unshaken security Peter went to his fall.

8. After the warning to Peter Luke adds a number of sayings peculiar to his Gospel (xxii. 35–38). Jesus reminds His disciples how on their missions for Him formerly all their needs had been met. Now as He will be no longer with them they must provide for themselves, a purse, a wallet, and even a sword. How are we to understand this utterance? "What He says about the sword," says Bruce, "is not to be taken literally. It is a vivid way of intimating that the supreme crisis is at hand = the enemy approaches, prepare!" (*The Expositor's Greek Testament*, i. p. 628).

His rebuke of Peter's use of the sword in Gethsemane (Matt. xxvi. 52) confirms this view. The reason for this advice is given in the declaration of the necessity of His dying as a criminal. "For I say unto you, that this which is written must be fulfilled in me. And He was reckoned with transgressors; for that which concerneth me hath fulfilment." That Jesus anticipated the fulfilment in Himself of the prophecy of the suffering Servant of Jehovah has been shown in the *Fourth* and the *Seventeenth* Studies. One feature of the future He now selects for special mention. Was that specially grievous and burdensome to His own soul? His sacrifice was to be invested with the shame of a criminal's execution. Did He resent the dishonour to His own person, or was it not rather that He grieved that Jewish people and rulers, and the Roman governor, were so dull of understanding, so dead of heart, as to be willing to inflict on Him this ignominy? To this even He was content to submit that God's purpose might be fulfilled. The answer of the disciples showed Jesus how vain it was to try and bring them into oneness of aim with Himself. With a reproachful "Enough" He ends the conversation.

9. Before bringing this Study to a close, the writer feels that he must add a brief statement about the discourse which is assigned to Jesus at the Table or on the way to Gethsemane by the Fourth Evangelist (xiv.–xvii.). Just as in the First Gospel the Sermon on the Mount groups together a number of sayings dealing with the same subjects, so in the Fourth Gospel this discourse in the Upper Room. In the Fourth Gospel, however, as not in the First, the teaching of Jesus is presented in the characteristic vocabulary of the Evangelist, which was not that of Jesus, and the reminiscences of the words of Jesus are expanded

in reflections of the Evangelist on these words. That Jesus said more to His disciples than the Synoptic Gospels report is not improbable. That the disciple whom Jesus loved, if he was in sympathy with the spirit of Jesus as the others were not, gave heed to, and so remembered sayings that they had no ears for, is also likely. The words of comfort, the calls to faith, the promises of a speedy re-union with them, and of the other Paraclete, the assurances of the advantage to Himself as well as to them of His return to the Father, all these may have had a place in Jesus' conversation, although germinal thoughts have been developed in the atmosphere of the Evangelist's subsequent experience. Other sayings there are which show some resemblance to the Synoptic teaching, and probably belong to another context.

One cannot but wonder whether some of the conversations of Jesus with His own after the Resurrection have not been drawn by association of ideas into the variegated texture of this discourse. Even what has been called the High-priestly prayer in chapter xvii. cannot be regarded as a historical report, unless the Synoptics give us an entirely misleading representation of the mood of Jesus on the night when He was betrayed. Did Jesus ever in prayer give a theological definition, corresponding exactly with the Evangelist's own standpoint, such as is contained in verse 3: "This is life eternal, that they should know Thee the only true God, and Him whom Thou didst send, even Jesus Christ"? Much of this discourse must be regarded as the Evangelist's inspired interpretation of his real experience of the indwelling and inworking of the living Christ by His Spirit, and has therefore just as much value as the Apostle Paul's exposition of the Gospel of the grace

of God in Christ Jesus. To use it for the exposition of the " inner life " of Jesus would require an analysis of so minute and difficult a kind that the writer has not attempted it, and for his purpose it was not necessary, as the study he has given to this section of the Fourth Gospel has convinced him that it would not add such fresh data as would require any modification of the conception of the Person of Christ contained in this volume. These chapters will ever be precious to Christian faith, for they express a genuine and intense Christian experience which has grown out of a personal contact with Jesus, even although without close scrutiny it is impossible to use them for historical science. It is with reluctance and regret that the writer has reached this conclusion ; but it has been forced upon him by careful and prolonged study.

XX.

THE FORETASTE OF DEATH.

1. The *Kenosis* or humiliation of the Son of God embraced His whole personality; it was shown in His mind by the limitation of His knowledge (*Fourteenth Study*); in His will by His liability to temptation (*Fifth Study*); in His heart by His subjection to varying emotions. Again and again during the course of His ministry He experienced struggles of soul. A few instances may be given. In working the miracles He was inwardly distracted by, on the one hand, His anxiety not to encourage an idle curiosity (John iv. 48), and on the other His impulse to relieve need and suffering (Matt. xiv. 14, xv. 32, xx. 34; Mark i. 41; Luke vii. 13). His compassion for the multitude was in conflict with His desire to prepare His disciples for their work (Matt. ix. 30; Mark i. 43, vi. 31). The unbelief which hindered Him in the works of healing to which His pity moved Him deeply distressed Him (Matt. xiii. 58). The case of the man "who was deaf, and had an impediment in his speech," presents several interesting features. The sufferer is taken away from the crowd; the deaf ears are touched by the fingers of Jesus; the impeded tongue is anointed with His spittle. Only after the prayer of the heavenward look and the *sigh* revealing inward strain, is the word of cure, *Ephphatha*, spoken

(Mark vii. 34). Was this unbelief of the sufferer so resistant that Jesus feared that the miracle would be hindered; or did He dread a revival of the popularity from which He was anxious to escape? The unbelief which tormented Him with the demand for a *sign* drew from Him a deep sigh (ἀναστενάξας τῷ πνεύματι, Mark viii. 12). At the grave of Lazarus His feelings seem to have been still more deeply stirred. Both the dead brother and the sorrowing sisters were very dear to Him; He felt very keen sympathy with their grief. The helplessness of their sorrow made Him still more sorrowful. The distrust of His power that even the sisters showed, and the unbelief of the mourners who were with them, caused Him intense distress. "He groaned in the spirit and was troubled" (John xi. 33), "He wept" (ver. 35), and He "groaning in Himself, cometh to the tomb" (ver. 38). His vain striving to save Jerusalem from its doom so grieved His heart that He wept over it (Luke xix. 41). According to the Fourth Gospel (xii. 27) the request of the Greeks to see Him drew from Him the confession, "Now is my soul troubled." (The connexion of this passage with the Synoptic record of Gethsemane was mentioned in the *Eighteenth Study*, and will be again referred to in this.) The controversies in which He was engaged, the temptations to which He was exposed, the disappointments He experienced both from His relatives and His disciples, all affected Him with many varying emotions. It is in the record of Gethsemane, however, that His complete humanity, in its full participation in human emotions, is revealed.

3. Some light on the mystery of the Cross we may expect from the study of the *Agony in Gethsemane*. From the Upper Room Jesus brought to the Garden pity and pain for the traitor, a deep horror of the doom that

awaited him, the sorrow of separation from His disciples relieved by an assurance of reunion, the certainty of establishing by His death the new covenant of God with man, but also the anticipation of all that His death as the sacrifice of the covenant might involve for Himself. He was beginning to realize on His way to Gethsemane what the breaking of His body and the shedding of His blood might cost Him, not in bodily pain, but in soul-anguish. On the way another element in His suffering is confessed. As He looks forward to the Cross, He foresees that even His disciples, overcome by coward fears, will forsake Him. Peter's rash boast makes the warning in his case only the more explicit; he will deny as well as abandon (Matt. xxvi. 31–35).

3. Thus overwhelmed with griefs and fears He sought to be alone with God, as was His wont in the great *crises of His Ministry*. To mention a few instances, the success of the first day of His public ministry in Capernaum seems to have brought Him some uncertainty in regard to His future course, and He withdrew Himself from His disciples to seek divine guidance in prayer (Mark i. 35). As a result of that guidance He entered on a preaching tour in the synagogues of Galilee (ver. 38). Moved by His compassion for the leper He touched him (Luke v. 13), but having thus exposed Himself to a charge of ceremonial uncleanness, in order that His work might not be on that ground interfered with, He first enjoined secrecy (ver. 14); but when His command was disregarded He sought to avoid giving any offence by withdrawal from the multitudes to the desert (ver. 16). In this solitude He prayed (ver. 16), doubtless for directions as to His next step. After the feeding of the Five Thousand a great danger faced Him: the mistaken enthusiasm

of the multitudes, which was probably fully shared by the disciples, sought to force on Him a course contrary to His own consciousness of His vocation (John vi. 15). After constraining the disciples, who would gladly have taken the lead in such a movement, to cross the lake in the boat, and after dismissing the reluctant multitude, He departed into the mountain to pray (Mark vi. 46). May we venture to assume that He prayed not only for strength to resist this temptation, but also for such wisdom in His dealing with the disciples and the multitude that His disappointment of their hopes by His refusal might not hinder His work? So important an event as His choice of the twelve was preceded by prayer "continued all night" (Luke vi. 12). As was shown in the *Eighteenth Study*, He sought light on the mystery of His death in prayer, and received an answer in the *Transfiguration* (Luke ix. 28).

It was in accord with His constant habit that He sought *solitude with God*. The place to which He withdrew was not unfamiliar to Him, but already hallowed by such intercourse with God. The explanation in the Fourth Gospel (xviii. 2, "Now Judas also, which betrayed Him, knew the place; for Jesus oft-times resorted thither with his disciples") is altogether credible. This circumstance, it may be noted in passing, shows that Jesus was more at home in Jerusalem than the Synoptic records would lead us to believe; and that He had unnamed, yet devoted, friends who were ready to put at His disposal their property. (Compare the use of the ass, Mark xi. 2, and the use of the Upper Room, xiv. 14). Although He took all His disciples, save the traitor, with Him, yet this impulse to solitude compelled Him to leave all but three, probably at the entrance. Even these

three, after confiding His sorrow to them, He must leave behind. Feeling the need of human sympathy as He did, yet He was compelled in His prayer to be alone with God (xiv. 33–36).

4. This impulse toward solitude claims closer scrutiny. Does it not reveal to us the truth that loneliness must have been the price paid for His greatness? Not only literally, but figuratively, the Son of Man had not where to lay His head. His own family were so estranged from Him that they sought to hinder His ministry, and He was compelled to disown their right (Mark iii. 31–35); His disciples, who for a time took the place of mother and brethren, in desire and expectation drifted ever farther from Him; for they would not submit to His choice of the Cross, and were cherishing their ambitions and rivalries (Mark ix. 33–37, x. 35–45). The multitudes never understood Him, and thus their abandonment of His cause was not so tragic as the growing estrangement of the disciples. His warm welcome of any word that showed any understanding of His mind and heart (as from the Roman centurion, Matthew viii. 10, and the Syro-phœnician mother, Matthew xv. 28), and His generous praise of the token of Mary's affection (Mark xiv. 6–9, prove what pain this loneliness was to Him. That one of His disciples had just turned traitor, 10–11), that another was about to deny Him, that all would forsake Him, intensified His sense of solitude. In Gethsemane He knew Himself to be alone with God in His knowledge of the character and purpose of God, in His judgment on the heinousness and the hatefulness of human sin, in His apprehension of the dark and drear doom that must follow sin, in His recognition of the ignorance and indifference of men in regard to the most serious issues and the most sacred claims of their life,

in His realization of the greatness of the sacrifice which He must Himself offer in order that from all this evil salvation might be secured. This winepress of the mystery and the terror of the sin of man in conflict with the love of God He trod alone, and there was with Him no human helper or comforter. Thus forsaken of man He fled to God. He was alone, yet not alone, for the Father was still with Him (John xvi. 32).

5. Driven by this *impulse to solitude* Jesus is still held by the *desire for sympathy*. He takes His chosen three companions with Him when He leaves the other disciples behind (Mark xiv. 33); when He is withdrawing from them He asks them to watch with Him (ver. 34); after His first prayer He comes back to them, and in grieved tones rebukes them for sleeping (ver. 37); after the second prayer He again seeks the support of their presence (ver. 40); when in His third prayer divine strength is granted Him, He returns to them again, but to tell them that He had sought their help and comfort in vain, and that now He has no need of human succour (ver. 42). It is sometimes said that the best love is the love so selfless that it seeks no return, that is content with giving and desires no getting. But is not this a mistake? Love is fellowship of life, and is not completed until the heart loving is also loved. The love of Jesus sought as well as gave. He wanted others to give their life to Him as He gave His to them. Especially in the burden and shadow of His life, when He was going on to His sacrifice, did He seek the response of others to His appeal for sympathy with His sorrow. The welcome which He gave to the tribute of affection from Mary in Bethany reveals the intensity of His craving. The sympathy she thus showed was her participation in His sacrifice, and gave her deed a place in His Gospel (Mark xiv. 6–9). As

has already been noted (see the *Seventeenth Study*) the disciples had withheld their response to the appeal Jesus had made for sympathy each time He spoke to them of His approaching passion. In Gethsemane Jesus makes His last appeal, and as hitherto in vain.

There seem to be two reasons why at this time the desire for sympathy was intensified. On the one hand the will of God was shrouded in mystery for Jesus; the divine hand was leading Him by a way which He did not understand to a goal from which He shrank; as will afterwards be shown, He dreaded an interruption of His fellowship with God. On the other hand the sacrifice He anticipated was a vicarious sacrifice; He was about to taste death for every man, in the pity and grace of His love He was so identifying Himself with mankind, so loving men unto oneness, that the curse on account of sin was to fall on Him in the darkness and desolation of death. Need we wonder that dreading that the Father's face might be hidden from Him, that the burden of man's iniquity would fall upon Him, He yearned deeply that some of the race for the salvation of which He was offering this sacrifice might feel with Him? Does it not intensify the tragedy of the Cross that mankind left the Saviour alone in the hour when He was most fully and freely giving Himself?

6. What was the *sorrow* that drove Jesus into *solitude*, yet made Him crave *sympathy*? The Gospels describe the Agony in the Garden in these words: "He began to be greatly amazed and sore troubled" (Mark xiv. 33); "He began to be sorrowful and sore troubled" (Matt. xxvi. 37); "And being in an agony He prayed more earnestly: and His sweat became as it were great drops of blood falling down upon the ground" (Luke xxii. 44). It must be added that Westcott and

Hort give this and the preceding verse in double brackets " and regard them as no part of Luke's text, though a true element of the Christian tradition." Jesus confessed His own emotion in the saying, " My soul is exceeding sorrowful, even unto death " (Mark xiv. 34).

(i) This agony some have explained as due to the fear of death as physical dissolution. But this is to ascribe to Jesus a weakness from which many men and women have been entirely free, and which has in many other cases been thoroughly overcome by faith in Him. Is it likely that the first of the martyr band would bear Himself less bravely and calmly in the face of death than those who, following in His footsteps, and upheld by His companionship, faced death in many forms of torment with a smile or a song upon their lips? To the writer this explanation seems intolerable.

(ii) Less obvious, but not on that account more probable, is the suggestion that Jesus feared that death might come upon Him before the appointed hour, that He would yield to bodily weakness and weariness before He could consummate His sacrifice on the Cross. To this suggestion three objections can be advanced. *Firstly*, there is no evidence that Christ's physical exhaustion was such as to afford any ground for such a fear. *Secondly*, how prosaic is the view of the death of Christ which assumes that its significance and value was wholly dependent on its outward mode! It is true that the death on the Cross has a tragic impressiveness that death through failure of vitality in the Garden would not have had; but it was in the soul of Jesus that the great sacrifice was offered, and the great salvation secured. *Thirdly*, it is incredible that Jesus' constant confident trust in His Heavenly

Father's providence failed Him. Could He believe that God who had chosen, called, fitted, and kept Him for the task would suffer Him to perish leaving it unfulfilled?

(iii) With very much deeper respect the writer must express his dissent from a third view. It was from the human crime of the Cross that Jesus shrank—the sin of man which was involved in His betrayal, abandonment, condemnation, and execution. The pain caused Him by Judas' treachery, and the estrangement and weakness of the other disciples, has already been noted, and doubtless this was a contributory element in His agony. As He looked forward to the means that would be used to bring about His death, He was doubtless filled with horror and shame. The craft and cruelty of the priesthood, the feebleness and fickleness of the populace, the cowardice of the Roman governor—these it is not at all improbable that Jesus with prophetic foresight anticipated, although the details of His trial, condemnation, and execution would not be known to Him. That human unbelief should reject, and human sin should resist, and human hate should pursue unto death, the Son of God, in word and deed revealing the love and communicating the grace of the Heavenly Father—that was to Jesus an apocalypse of the abyssmal depths of man's fall from God. The deeds of treachery and denial, of cunning and malice, of vengeance and contempt that Jesus foresaw threw into bolder relief that dark background of moral iniquity that was ever present to His sinless consciousness. But what if the crime of the Cross involved a moral problem for Jesus Himself? Might not this conflict of God and goodness in Him with the sin and hate in man be avoided? Must He push this opposition to the uttermost? Was

He not involving in still deeper guilt His enemies by compelling them to do their worst? Could He not spare them their greatest condemnation while escaping the sacrifice Himself? He foresaw that the doom of the nation was bound up with its dealings with Him. Could He not save both Himself and it by escape? Even if such thoughts never came to Him, of this at least we may be sure, that He did intensely realize the sin, guilt, and doom of all involved in the curse of His death, and that the realization was to Him anguish unspeakable. But this view does not seem to the writer adequate. Jesus' sense of the crime to be committed was surely the occasion for a wider and deeper consciousness of the sin of the race, of which this was one of the manifestations, the culmination of a world-wide, age-long process of rebellion against God.

(iv) The agony in Gethsemane must be interpreted as an anticipation of the desolation on Calvary. What Jesus dreaded, and prayed to be delivered from, was the interruption of His filial communion with God, the obscuration of the gracious and glorious vision of God's Fatherhood. That He did experience this on the Cross, if only for a moment, the words, "My God, my God, why hast Thou forsaken Me" (Mark xv. 34) show. We must ask whether we can make out a psychological probability that He anticipated this experience in Gethsemane. *First* of all, let us remind ourselves that Jesus regarded sin as a separation from God. *Secondly*, it has already been argued in the *Eighteenth Study* that He recognized in death the possibility of an interruption of even the saint's fellowship with God. *Thirdly*, He cherished the hope that like some of the saints He might escape this experience in death. But *fourthly*, in order to give His life a

ransom for many, to offer the sacrifice of the new covenant, was it not probable that He would be brought to think that it might be necessary that He should be numbered with the transgressors, deprived of the comfort in death that the saints of God might look for? Thus, *lastly*, it is likely that in His saving love for man He felt Himself drawn, nay, driven into man's place. He realized that sin necessarily involved darkness and desolation of soul in separation from God; He realized that as the Saviour of man from sin He must share this experience of man: Himself sinless, the curse of sin must fall on Him. As in His identification through love with man His consciousness came to be more and more filled with the shame and sorrow and shadow of the sin of mankind, realized in His sinless perfect nature more intensely than in the human soul, the consciousness of God as Father became more and more difficult to maintain. Even in Gethsemane had begun the process, finished on Calvary, in which the invasion of the consciousness of Jesus by the sin of mankind involved the expulsion from His consciousness of the clear and firm assurance of God's Fatherhood.

7. What Jesus shrank from and *struggled against*, what He prayed to be delivered from in Gethsemane, was not death as physical dissolution, or any of its pains or pangs, not death as a sacrifice voluntarily offered for the salvation of mankind; but this possible element in His death as a sacrifice, the hiding of the Father's face, and the withdrawing of His Father's hand from Him. He regarded this experience as a temptation, for His words to His disciples, "Watch and pray, that ye enter not into temptation; the spirit indeed is willing, but the flesh is weak" (Mark xiv. 38) were spoken out of the depths of His own soul. Yet the temptation was accordant with His nature as the Son of God. It was

fitting that the Son of God should recoil with terror and horror from the possibility of an interruption of His fellowship with His Father. The necessity of such an experience was gradually forcing itself upon His consciousness; He could not but struggle against acknowledging it; yet even in this He submits to the Father. "Abba, Father, all things are possible unto Thee; remove this cup from me; howbeit not what I will, but what thou wilt" (Mark xiv. 36). That His death as a sacrifice for man's sin was necessary, we have no proof that Jesus ever doubted. What seemed possible to Him was death without this extreme of darkness and desolation. This possibility He learnt in His communion with His Father was excluded.

His second prayer, as given by Matthew (xxvi. 42), "O my Father, if this cannot pass away, except I drink it, Thy will be done," marks a fresh stage in His thought of His death. Even the worst conceivable must be endured. His struggle against this crown to all His sorrow ended in *surrender* to the will of God. He remained united to God by obedience, even when that obedience involved the interruption of His sustaining and satisfying filial communion with the Father. So resolved was He in love to God and man to obey God and to save man that He consented to give up the highest good of His life—the gladness of His Father's Presence. It may be that the necessity of this darkness and desolation in the death of Jesus is not apparent to us. Even after His recognition of its necessity, we may feel uncertain. To the writer, however, it seems that if we try to realize what God is, as revealed in Christ, and what sin is, as it was revealed in the rejection of Christ, if we try to hate sin as Christ hated it, and yet to love mankind as He loved it, if we try to recognize fully

what must be the final issue of sin's opposition to God and of God's condemnation of sin, if, in short, our consciousness becomes, in any degree, as was the consciousness of Jesus, the scene of the conflict between sin's worst and God's best, then the impossibility of this cup passing from Christ without His drinking it will become to us the content not of an intellectual demonstration, but of a moral intuition. It was upon His knees, wrestling with God in prayer, that this conviction came to Jesus. Can we expect to get it, or to keep it, in any other way?

8. Through this surrender to God *strength* came to Jesus. It is probable that the statement in Luke xxii. 43, "And there appeared unto Him an angel from heaven, strengthening Him," is not authentic. Yet the words of Jesus to the disciples when He returned to them after praying a third time—"Sleep on now, and take your rest: it is enough; the hour is come; behold the Son of Man is betrayed into the hands of sinners. Arise, let us be going; behold, he that betrayeth me is at hand" (Mark xiv. 41–42)—indicate a change of mood, a calmness, confidence, and courage that are in striking contrast to the sorrow and sore trouble with which He entered into the Garden. His dignity and mastery of spirit during His arrest, and trial, and on the way to the Cross, as well as on the Cross itself, showed how abundantly by waiting upon God He had renewed His strength. He had brought to God the earthly vessel of an obedient will, and it was filled with the heavenly treasure of triumphant strength.

9. The passage in John xii. 27–28—"Now is my soul troubled; and what shall I say? Father, save me from this hour. But for this cause came I unto this hour. Father, glorify Thy name"—if it is, as has been suggested, a reminiscence of Gethsemane,

does not throw any fresh light on the Synoptic narrative ; but in no way contradicts the interpretation of the agony which has been given. That interpretation is confirmed by the reference to Gethsemane in Hebrews v. 7–8, " Who in the days of His flesh, having offered up prayers and supplications with strong crying and tears unto Him that was able to save Him from death, and having been heard for His godly fear ; though He was a son, yet learned obedience by the things which He suffered." Does not the phrase, " prayers and supplications with strong crying and tears," describe the struggle in the Garden ? Could the result of the struggle be better expressed than in the words, " though He was a Son, yet learned obedience by the things which He suffered " ; that is, in His passion He discovered all that obedience involved, even this loss of the joy of the Father's presence ? Was not His shrinking from this experience a " godly fear," and for its sake was He not heard, as the record of the Cross testifies ? For the dereliction was but for a moment, and He was saved from death's deeper death, as with words of filial confidence He fell asleep in God (Luke xxiii. 46, " Jesus said, Father, into Thy hands I commend my spirit, and having said this, He gave up the ghost "). The Father's will was obeyed, and the Son's desire fulfilled.

10. Although it is not intended in these *Studies* to consider questions of Christian doctrine, yet the writer cannot close this discussion without calling attention to its bearing on the central position of evangelicalism. To him it seems that the objectivity of the Atonement is confirmed by this experience of Jesus in Gethsemane. It is the paternal authority of God that presents, and it is the filial obedience of Christ that accepts, the cup of sacrifice unto death in its uttermost darkness and

desolation. The necessity of the Cross is rooted in the relation of the Father to the Son, of the Father as absolute moral perfection, to the Son as incarnate, and identifying Himself with humanity even in its sin, guilt, and doom. Whether the interpretation of Gethsemane given by the writer in this *Study* is correct or not, it is for the readers to judge ; but he must add his own deep and growing conviction that no doctrine of the Atonement can be accepted as adequate which does not give its full significance and value to the experience of Jesus, of *Desolation on the Cross* (the subject of the *Twenty Second Study*), as of *Agony in the Garden*.

XXI.

THE HOUR AND THE POWER OF DARKNESS

1. While the willing but weak disciples were sleeping, and so failing to meet the yearning of the Master for companionship in His trouble of soul, the betrayer had been busy in carrying out his base design; and the slumbers of the three disciples in the Garden were rudely broken by the approach of the crowd of servants and soldiers sent to arrest Jesus. From that moment Jesus was in the hands of His enemies, and He Himself described that night as "the hour and the power of darkness" (Luke xxii. 53). First of all the traitor himself steps to the front to give the sign which he had agreed upon. "Whomsoever I shall kiss, that is He; take Him, and lead Him away safely" (Mark xiv. 44). He has the shameless, heartless boldness to greet Jesus as Master (Rabbi), and to kiss Him much (*κατεφίλησεν*). Mark does not report any answer from Jesus. Matthew (xxvi. 50) gives a very enigmatic saying, *ἑταῖρε, ἐφ' ὃ πάρει*, translated in the Vulgate "ad quid venisti?" "Wherefore art thou come?" (A.V.) But Jesus had no need to ask that question; Judas' purpose was plain. The R.V. rendering, "Friend, *do* that for which thou art come," is unsatisfactory, as Judas needed no bidding, and he had already carried out his purpose. Bruce's explanation seems best. "Perhaps the best solution

is to take the words as a question in *effect*, though not in *form*. Disciple, for what—or as which you are present? Comrade—and as a comrade here? So Judas pretended, and by the laconic phrase Jesus at once states and exposes the pretence, possibly pointing to the crowd behind in proof of the contrary. The point is that the Master gives the false disciple to understand that He does not believe in his paraded affection" (*The Expositor's Greek Testament*, I, p. 317).

Luke (xxii. 48) gives an unambiguous challenge of Judas' action by Jesus. "Judas, betrayest thou the Son of Man with a kiss?" This is possibly intended as an explanation of the ambiguous saying in Matthew. It expresses the horror of Jesus at such falsity, but also holds up a mirror to Judas. Surely from the Master's lips the disciple, though traitor, would at least hear, and in his own conscience confirm, the righteous judgment of his sin. If Jesus used the word Comrade, this would be the last appeal of His loving heart. Though the sin could not be prevented, the sinner might be brought to repentance. The appeal was not altogether without effect, the Fourth Gospel omits this act of Judas, although it explains that "Judas also, which betrayed Him, knew the place" (Gethsemane xviii. 2) and that "Judas also which betrayed Him, was standing with them" (ver. 5). It substitutes a voluntary surrender of Himself by Jesus, followed by an overpowering sense of His majesty on the part of His captors. "When, therefore, He said unto them, I am He, they went backward, and fell to the ground" (ver. 6). The crowd in Nazareth was overawed in the same way (Luke iv. 30). When they had recovered from their terror, Jesus again offers Himself for arrest, but claims freedom for His disciples. "If therefore, ye

seek Me, let these go their way" (ver. 8). The aim of the Evangelist is to assert the voluntariness of Jesus' surrender of His life, and also His unfailing, tender care for His disciples. These are traits of His conduct so credible, that the narrative need not be suspected.

2. Of the safety secured by Jesus' solicitude Peter was not willing to avail himself. If he took time to think at all, probably he thought that now was the opportunity to show that his had been no vain boast, that he would not fo sake his Master, that if in no other way, then by the sword-stroke he would make sure of following Jesus to prison and to death. Soon he found out how little he understood his Master; not thus was he to prove his fidelity. "Put up again thy sword into its place?" (Matt. xxvi. 52). Two reasons are given. One is prudential, and stated in a proverbial form. "For all they that take the sword shall perish with the sword." The extinction of the Jewish nation and the survival of the Christian Church show the wisdom of Jesus' choice that His Kingdom should not be of this world. Had Peter had his own way, the cause of Jesus had perished from the earth. A higher reason, however, is given even than this. Jesus is not helpless, but obedient. Had God so willed, other resources than Peter's sword would have been at His command. "Or thinkest thou that I cannot beseech my Father, and He shall even now send Me more than twelve legions of angels. How then should the Scripture be fulfilled, that thus it must be." The saying about the heavenly helpers need not be taken with prosaic literalness. "The free play of imagination," says Bruce, "displayed in this conception of a great army of angels evinces the elasticity of Christ's spirit, and His perfect self-possession at a critical moment" (*op. cit.*, p. 317).

The fulfilment of Scripture as the ultimate necessity betrays the First Evangelist's own standpoint. The Fourth Gospel from its own point of view states this reason in such a way as to bring us nearer to the mind of Jesus. "The cup which the Father hath given me, shall I not drink it" (xviii. 11). Whether in the one form or the other the recognition of a necessity in His death was the dominant motive of Jesus. He suffered willingly; He suffered not because He was helpless; He suffered because thus only could God's will be done. The rash act of Peter would probably have involved not only him, but the rest of the disciples in the ruthless vengeance of the companions of Malchus, had not Jesus with the self-command which He displayed so marvellously through all these trying hours promptly interposed. His words "Suffer ye thus far" (Luke xxii. 51) are capable of several interpretations. If addressed to the disciples, they mean, let them arrest Me, make no attempt to defend Me; if to His captors, don't bind Me till I have healed the wounded man. The latter seems more probable, as the angry passion the deed of Peter had aroused needed to be allayed at once. The act of healing displayed Jesus' consciousness of His power, even when He seemed to be helpless in the grasp of His foes. But better still. It showed that surrounded as He was by hate, the hate of His enemies towards Himself, the hate of His disciples towards His captors, He remained changeless in love. Surely the act of healing was the seal of Jesus' claim that if the divine will had allowed, divine resources had been at His command to defend Him against, or even to rescue Him from His foes. But the power God gave He could, and would, use only as God willed.

3. Along with this absolute submission to the divine

will, however, there was no immoral acquiescence in the human deeds by which His sacrifice was brought about. Men sometimes cover a weak consent to wrongs, crimes, vices under cover of submission to the will of God. Famine, pestilence, and war are accepted as of God without any moral judgment on those who are responsible for them. Throughout this course of events Jesus freely exercises His moral judgment. He condemns the hour and the power of darkness, even though its issue is His drinking the Father's cup. He rebukes the Jewish rulers for the secret and yet violent mode of His arrest. "Are ye come out, as against a robber, with swords and staves to seize Me? I was daily with you in the temple teaching, and ye took Me not; but this is done that the scriptures might be fulfilled" (Mark xiv. 48, 49). Luke varies the last clause "this is your hour, and the power of darkness" (xxii. 53). It is implied in each phrase that the divine will is the ultimate cause. That God's will, as expressed in the scriptures, might be fulfilled the enemies of Jesus were left unrestrained. The same moral indignation is expressed in the rebuke of Annas' attempt to entrap Him by questions in the private interview prior to the public trial. "I have spoken openly in the world; I ever taught in synagogues, and in the temple, where all the Jews came together; and in secret spake I nothing. Why askest thou Me? Ask them that have heard Me, what I spake unto them; behold, these know the things which I have said" (John xviii. 20, 21).

It is probable for the reasons given in the *Critical Introduction* that the Fourth Evangelist was an eye-witness, as he claims to be, of the whole trial, and that accordingly his account of this private interview in the house of Annas is to be fully trusted. This rebuke

of Annas was avenged by a blow from one of the attendants, a deed of lawless violence which is likewise rebuked. "If I have spoken evil, bear witness of the evil; but if well, why smitest thou Me" (ver. 23). Throughout Jesus feels a holy wrath, a righteous anger. In the earlier part of His experience at least He did not literally fulfil the prophecy, "As a lamb that is led to the slaughter, and as a sheep that before her shearers is dumb; yea, he opened not his mouth" (Isa. liii. 7). The moral condemnation He expresses is, however, not merely a relief of His own intense emotion, and surely indignation against craft and force and wrong is morally worthy, it is also a moral appeal to the consciences of His enemies. As He had striven to restrain Judas, so now His captors, accusers, judges. His absolute submission to His Father's will might have prompted Him to keep silence; but His constant solicitude for human souls, even for those who hated Him, forbade silence, so long as it seemed possible to arouse conscience in others. When Jesus did keep silence, as before the Sanhedrin (Mark xiv. 61) and Pilate (xv. 5), and Herod (Luke xxiii. 9), it was not only a *sovereign* silence, showing His absolute self-mastery, so that no hasty word could be provoked by the wrongs He suffered, and a *submissive* silence, the proof of His entire surrender to the will of God, but also a *judicial* silence, a final condemnation of His enemies as in a moral condition so hopeless that words were vain.

4. After the private examination in the house of Annas came the public trial before the Sanhedrin. Jesus broke the silence only when the High Priest, forgetful of all his obligations as a judge, adjured Him to confess whether He were the Christ or not. Such a challenge Jesus could not refuse. To have kept

silence now would have been to have exposed Himself to the charge of accepting from the multitude a title His claim to which He did not now dare to press before the tribunal invested with the legal right to decide whether it belonged to Him properly or not. If with reserve and restraint, yet with confidence and constancy He had been claiming to be the Messiah. He had approved the confession of the disciples at Caesarea Philippi (Mark viii. 29); He had accepted the homage of the multitude at the Triumphal Entry (xi. 9); He had exercised the function of the Messiah in the Cleansing of the Temple (15–18).

Many besides the disciples believed that it was "He which should redeem Israel" (Luke xxiv. 21). False accusations against Himself He could condemn in silence. He would have condemned Himself had He kept silence and not borne witness in "the hour and the power of darkness" to the choice and the call, the trust and the task of the Father to the Son. It was not as asserting His dignity, but as maintaining His fidelity, that He made answer. "I am; and ye shall see the Son of Man sitting at the right hand of power, and coming with the clouds of heaven" (Mark xiv. 62). There is undoubtedly in this utterance a reference to the statement of Daniel (vii. 13, 14), "I saw in the night visions, and behold, there came with the clouds of heaven one like unto a son of man, and he came even to the Ancient of Days, and they brought him near before Him. And there was given him dominion, and glory, and a Kingdom, that all the peoples, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his Kingdom that which will not be destroyed."

While Jesus in making His confession and giving

His warning to this Jewish Court uses the language of Jewish Apocalypse, we need not assume that His own outlook on the future was determined by it. Reasons have been given in the *Fourteenth* Study for the opinion that Jesus' prophetic utterances are to be interpreted as all prophecy must be, not with a prosaic literalness, but with full recognition of the necessary transcendence of the anticipation by the fulfilment. In the fall of the Jewish state, of which this Court was the supreme judicial authority, in the destruction of the city and the temple, desecrated by the worldliness and godlessness, or prejudices and bigotry of the teachers and rulers, the crime of the cross of Jesus was punished, the judgment of the Son of Man on His judges was executed. Jesus' utterance was a solemn appeal to the consciences of His judges; it was intended to force on their unwilling minds the thought that the time would come when He and they would change places, when He would be the Judge and they the accused. But the appeal proved vain; grace was spurned and judgment was defied.

5. Probably it was as Jesus was being led from the hall of judgment through the court to the guard-room, after His condemnation on the charge of blasphemy, that He heard Peter's denial, and "turned, and looked upon" him (Luke xxii. 61). This act of Jesus is recorded by Luke alone, who "tells the sad story of Peter's fall without interruption, and in as gentle a manner as possible, the *cursing* omitted, and the three acts of denial forming an *anti-climax* instead of a climax as in parallels" (Bruce in the *Expositor's Greek Testament* I, p. 632). Mark writes of the third denial:—"But he began to curse and to swear, I know not this man of whom ye speak" (xiv. 71); Luke only this "But Peter said, Man, I know not what thou sayest."

According to Mark the cockcrow is enough to recall to Peter the warning of Jesus; according to Luke Jesus must needs catch his eye, and he must read his rebuke in His Master's gaze.

"In the parallels," says Bruce (ibid.), "in which Peter appears worked up to a paroxysm, a reaction might be looked for at any moment on the slightest occasion, the crowing of the cock recalling Christ's words abundantly sufficient. But in Luke there is no paroxysm, therefore more is needed to bring about reaction, and more accordingly is mentioned." While it is probable that Luke with his tendency to idealize the disciples chose a milder account, preserved in Jewish-Christian tradition, than that which Mark, the companion of Peter, has given, and which Matthew also uses; it does not necessarily follow that this fact —the look of Jesus—is to be rejected as unauthenticated. Is there not a moral probability in the highest degree? Recognizing that some uncertainty does attach to the fact, we may yet suggest its significance. It presents to us three contrasts pregnant with meaning:

(i) On the one hand there is Jesus confessing His Messiahship even when confession meant death; on the other there is Peter, who had confessed Jesus' Messiahship in the presence and on behalf of the other disciples, denying any knowledge of, or connexion with Him, when confession might have involved some scorn and insult. The meek and lowly in heart is the hero; the bold boaster is the coward.

(ii) On the one hand there is Peter forgetful of all else except his own safety, forgetful of his own vows and boasts; on the other there is Jesus, worn and weary, mocked and buffeted, with a burden of His own heavy enough to crush Him, but not forgetful of

Peter, and in the moment of denial looking on him with pity at his fall, and with promise of his recovery. For surely the look of Jesus must have meant both judgment and mercy ; it showed Peter his sin, but also the hope of his recovery through penitence.

(iii) On the one hand we have Peter, because he has seen the look of pity and of promise in the eyes of Jesus, going out, and weeping bitterly with the godly sorrow which worketh life ; on the other hand we have Judas, when he learns that Jesus is condemned, repenting himself, but turning not to Jesus, but to his companions in guilt, and, heartlessly spurned by them, going away and hanging himself (Matt. xxvii. 3–5). Thus at the same time Jesus seen is the savour of life unto life to Peter, and Jesus shunned the savour of death unto death to Judas.

6. The Synoptists record the public trial of Jesus before Pilate ; Luke alone adds the attempt of Pilate to transfer Jesus to the jurisdiction of Herod ; the Fourth Evangelist includes the account of two private interviews with Jesus within the palace (xviii. 33, xix. 9). Before the multitude and their leaders Jesus kept silence ; when alone with Pilate Jesus spoke graciously. As the Fourth Evangelist had special sources of information, either as an eye-witness himself, or by communication with eye-witnesses in Jerusalem, we may accept these reports as trustworthy, while allowing for some modification of the language of Jesus by his characteristic phraseology. With surprise, if not contempt, Pilate begins the first conversation (xviii. 33–38) with the question, " Art Thou the King of the Jews ? "

The appearance of Jesus seemed to Pilate to exclude any such pretensions. In spite of the scorn which probably Pilate showed in tone and gesture, Jesus

with His moral insight saw that his heart was not so hardened that dealing with him must be vain. His words, therefore, are an endeavour to discover more fully Pilate's state of mind. "Sayest thou this of thyself, or did others tell it thee concerning Me?" Art thou a voice, or an echo? Hast thou a personal interest in My claims, or only an official concern about the charge against Me? Jesus seems to have judged Pilate too favourably, for His personal approach is repelled by the sneer: "Am I a Jew?" Personally I have no interest in Thee; I am concerned only as governor with the charge brought by thine own people and their leaders. The way to any personal dealing thus barred, Jesus nevertheless recognizes that He may expect from Pilate less prejudiced treatment than from the Sanhedrim, and that if He makes clear that His claim to Kingship comes into no conflict with the authority of Caesar, He may expect to be acquitted by the Roman governor of the political offence with which His countrymen, concealing the real ground of their condemnation, have charged Him. He explains that His Kingdom is not secular, but spiritual; it is not a Kingdom of outward force, territory, law, and order; but a Kingdom of inward convictions.

It is difficult to determine in how far the Evangelist has introduced into this explanation of Jesus his own characteristic conceptions of the truth, and witness-bearing to it. We may conjecture that, either in these terms or in terms like those used in the Synoptic records, Jesus convinced Pilate that no danger to the Roman dominion need be feared from Him. Even if Pilate did not use the very words, "What is truth?" he expressed his indifference, nay his unbelief in regard to those things about which Jesus had spoken. Jesus

was for Pilate a visionary who in no way imperilled Caesar's rule, and about whom Caesar's representative need have no anxiety. The interview convinced the Judge of the innocence of the accused. It reveals Jesus to us in His sympathy for man and His fidelity to God. At first He seeks to awaken some personal interest in Pilate in those spiritual and moral realities, which were His meat and His drink ; and even when He has failed in this, He strives to save Pilate from the wrong of condemning the innocent. Although He endeavours so to state His claim as to prevent Pilate's misconception, yet His claim He must maintain, even if Pilate should be misled by it into condemning Him.

7. Pilate's declaration of his belief in the innocence of Jesus and his determination in one way or another to set Him free, drove His accusers in their extreme exasperation to disclose the real ground of their desires for His death. The pretext of a political crime was cast aside, an ecclesiastical offence was charged against Jesus, and Pilate was required without further trial to carry out the sentence of an ecclesiastical court. "We have a law, and by that law He ought to die, because He made Himself the Son of God" (John xix. 7). Filled with a vague terror, Pilate again turned to Jesus with the question, "Whence art Thou" (9–11).

Recognizing Pilate's inability to apprehend any teaching He might give about His person, and dreading perhaps that the holy truths He spoke might again be scorned, Jesus acted on His own precept, "Give not that which is holy unto the dogs, neither cast your pearls before the swine, lest haply they trample them under their feet, and turn and rend you" (Matt. vii. 6). His *judicial* silence, however, seemed to His

Judge an insult, and so with offended dignity Pilate asked, "Speakest Thou not unto me? Knowest Thou not that I have power to release Thee, and have power to crucify Thee?" Claiming the rights Pilate had not acknowledged the duties of Judge. Having thrice declared the innocence of the accused (xviii. 38, xix. 4, 6), Pilate should have refused to entertain any other charge than that which had been first made and fully disproved. To begin examining Jesus on another charge, with which his tribunal was in no way concerned, was to abuse his authority; and accordingly, when Pilate asserted it, Jesus reminded him of his responsibility as Judge. His is a delegated authority for the exercise of which he is accountable. "Thou wouldest have no power against Me, except it were given thee from above." As He spoke these words they had for Himself more meaning even than He intended that they should have for Pilate. He, exposed to the injustice and cruelty of men, reminded Himself that it was by the holy will of His Father that He was so suffering wrong and pain. This was His comfort and His confidence, His strength and stay in His patience and His silence. The words that follow are capable of several interpretations. "Therefore he that delivered Me unto thee hath greater sin."

Although the term παραδιδούς is used of Judas, it is not he who is here referred to, as with him Pilate had had no direct dealings; the allusion can be only to Caiaphas, the high priest, who as representative of the Sanhedrim had preferred the charge against Jesus. If it were not for the "therefore" so closely linking this clause to the preceding it would be an attractive explanation of the words, that Jesus' judgment was tempered with mercy. As Caiaphas' opportunity

of examining and estimating Jesus' claims had been so much more favourable than Pilate's, Caiaphas' guilt in rejecting these was the greater. The διὰ τοῦτο seems to leave us only with the view of Dr. Marcus Dods: "Had Pilate been a mere irresponsible executioner their sin would have been sufficiently heinous; but in using the official representative of God's truth and justice to fulfil their own wicked and unjust designs, they involve themselves in a darker criminality" (*The Expositor's Greek Testament*, I, p. 854).

8. Throughout His trial before Annas, Sanhedrim, Herod, Pilate, Jesus by silence or by speech was discharging the function, wielding the authority, pronouncing the condemnation of the Judge. He was revealing the secrets of the hearts of men, and so proving their ways. The Judge, however, was also the Sufferer. How much He suffered of weakness and weariness, pain and grief is not disclosed to us in any utterance. His silence was as already suggested, not only *judicial*, the aspect which has in this Study been already illustrated, but also *submissive*, a draining without murmur or faltering of the Father's cup, and *sovereign*, a display of His heroic quality, the command of His willing spirit over His weak flesh. That Jesus was not able to bear His Cross, and that, therefore, the soldiers appointed to carry out Pilate's sentence, had to impress Simon of Cyrene to bear it for Him (Mark xv. 21) proves the extreme physical exhaustion to which by the strain of His farewell to His disciples, His agony in the Garden, His arrest and trials He had been reduced.

Luke alone records an incident of the Sorrowful Way (xxiii. 27–31). Contrary to convention, a number of women from Jerusalem went along with Jesus,

showing unrestrained their grief in voice and gesture. Sorrowful as He Himself was, and touched deeply by their sympathy with Him, His own woe was deepened by His foresight of the deeper woe that awaited them. More terrible than the crime even would be the doom of the Jewish people, the women of which thus would need sympathy more than even He now. "Daughters of Jerusalem, weep not for Me, but weep for yourselves, and for your children. For behold, the days are coming, in which they shall say, Blessed are the barren, and the wombs that never bare, and the breasts that never gave suck. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. For if they do these things in the green tree, what shall be done in the dry." In the tragedy of a nation, "the greatest joy, that of motherhood, is turned into the greatest misery" (Bruce quoting Holtzmann in *The Expositor's Greek Testament*, I, p. 639).

Jesus' understanding of, and feeling for, womanhood and childhood has in the Fifteenth Study been already mentioned as one of the marks of His perfection of character. The proverbial saying with which Jesus ends His tender address seems to mean either that if He, though innocent could thus suffer, how much more would the people, laden with guilt; or more probably that if the Jewish people in the beginning of their self-abandonment to bigotry and fanaticism could commit such a crime, what crimes would it not be capable of when it had reached the goal of its evil course! Jesus connected the ruin of Jerusalem with the rejection of Himself as Messiah; and His own sacrifice was greater for Himself, because of what it would involve for His murderers. It was not an external connexion he saw between these events—

as between a criminal offence and a judicial sentence. This proverb presents in another form the truth Paul expresses in the words, "God is not mocked; for whatsoever a man soweth that shall he also reap" (Gal. vi. 7). In His own rejection were the moral and religious seeds, which, when they had brought forth their ripe fruit, were harvested in the ruin of the Holy City and the Temple of God. The doom of those who crucified Him was part of the Desolation of the Cross.

XXII

THE DESOLATION OF THE CROSS

I. The holiest spot for the Christian Church is Calvary; the most sacred symbol is the Cross; when in its most solemn ordinance it remembers its Founder, it is as dying. Immediately after the Resurrection the sacrifice of Christ was moved into the central position of the thought and life of the Christian community. The inspired genius of Paul found its heaviest trust and its hardest task in the interpretation of the Cross. Whenever and wherever there have been in the history of the Christian Church times of refreshing from the Presence of the Lord, Christ has been again lifted up from the earth to draw all men unto Him. While theories of the atonement have varied from age to age, the saints of all ages have found pardon and peace through the precious blood of the Son of God. The Christian Church will lose its historical identity, will disown its spiritual heritage, will imperil its future in untried ways, when Jesus as Teacher and Example displaces Christ the Saviour through Sacrifice. Glorying with the Christian Church in the Cross, we may ask ourselves whether the Christian Church has done all it could to understand the Cross by penetrating with reverence and sympathy and devotion into the "inner life" of the Crucified. The writer has the

conviction that it is only thus that in some measure its profoundest depths of mystery can be sounded, and its sublimest heights of glory can be scaled ; and it is, therefore, in humility and contrition of spirit that he addresses himself to his present task.

2. After the Agony in Gethsemane there remained for Jesus to experience calmly and bravely what He had anticipated with such trouble and shrinking of soul. The Father's will having been accepted, the Father's help was not denied. The remonstrance at the treacherous kiss of Judas (Luke xxii. 48), the warning evoked by the hasty blow of Peter in His defence (Matt. xxvi. 52), the healing touch on Malchus (Luke xxii. 51), the reproachful question to the priests and scribes (Mark xiv. 48, 49) the scathing rebuke of the secret methods of His enemies (John xviii. 20–23), the solemn confession in response to the High Priest's challenge of his Messiahship (Mark xiv. 62), the compassionate treatment of Pilate in his weak vacillation (John xviii. 36, 37, xix. 11), and the tender expression of sympathy with the womanhood of Jerusalem in anticipation of its nearing judgment (Luke xxiii. 28–31) :—these suggest the burden He was bearing, and the struggle He was waging during these hours of unceasing trial to His spirit as well as of weakness and weariness of His flesh between the acceptance and the presentation of his sacrifice. The look that brought the denying Peter to bitter penitence (Luke xxii. 61), the silence which made Pilate marvel (Mark xv. 5) are not less significant than the words of Jesus. Conscious of His own greatness, confident of His own vocation, courageous in doing and daring all involved in its fulfilment, He was deeply grieved with human sin and unbelief, tenderly patient with ignorance and weakness, swiftly responsive

to sympathy, and acutely sensitive to shame and pain. Even when it had been excusable if He had been absorbed in His own experience, He was interested in, and concerned about others.

3. The utterances of Jesus on the Cross reveal to us His "inner life," and thus give content to our conception of His sacrifice; for it is surely the sorrow and the struggle of His spirit and not the pain of His body that gives significance and value to His offering of Himself to God on behalf of man. The genuineness of some of these sayings has been doubted. The cry of desolation is reported both in Matthew (xxvii. 46) and Mark (xv. 34), although probably the former gave the Hebrew form, and the latter the Aramaic equivalent. Bruce's note may be quoted: "The probability is that Jesus spoke in Hebrew. It is no argument against this that the spectators might not understand what He said, for the utterance was not meant for the ears of men. The historicity of the occurrence has been called in question on the ground that one in a state of dire distress would not express his feelings in borrowed phrases. The alternative is that the words were put into the mouth of Jesus by persons desirous that in this as in all other respects His experience should correspond to prophetic anticipations. But who would have the boldness to impute to Him a sentiment which seemed to justify the taunt, 'Let Him deliver Him if He love him'? Brandt's reply to this is: Jewish Christians who had not a high idea of Christ's Person. That in some Christian circles the cry of desertion was an offence appears from the rendering of 'eli, eli,' in Evang. Petri—*ἡ δύναμίς μου ἡ δ. μ.* = my strength, my strength. Its omission by Luke proves the same thing" (*Expositor's Greek Testament* I, pp. 331–2). The improbability of the words being put into the mouth of Jesus is so very

great that we may confidently accept this well-attested saying as genuine.

4. The prayer for forgiveness for His persecutors, the promise of Paradise to the penitent thief, the committal of His spirit unto God, are found in Luke's Gospel only (xxiii. 34, 43, 46); but this must not be assumed as a disproof of the genuineness of the utterances. Each must be considered on its own merits. Of the first Bruce says, "A prayer altogether true to the spirit of Jesus, therefore, although reported by Luke alone, intrinsically credible. It is with sincere regret that one is compelled, by its omission in important MSS., to regard its genuineness as subject to a certain amount of doubt. In favour of it is its conformity with the whole aim of Luke in His Gospel, which is to exhibit the graciousness of Jesus" (*op. cit.* pp. 639–640). May not the omission be due to the intense hostility felt in the Christian Church towards the murderers of Jesus? The saying is both fit for the occasion, and worthy of the person. While the second saying raises difficulties in regard to the exact meaning to be assigned to the words "to-day" and "Paradise," the penitence of Jesus' companion in suffering and Jesus' comforting promise are not intrinsically improbable. As regards the third saying Bruce's comment is most suggestive. "This expression (φωνῇ μεγάλῃ) is used in Matthew and Mark, in connexion with the 'My God, My God,' which Luke omits. In its place comes the 'Father, into thy hands.' Here, as in the Agony in the Garden, Luke's account fails to sound the depths of Christ's humiliation. It must not be inferred that he did not know of the 'Eli, eli.' Either he personally, or his source, or his first readers, could not bear the thought of it." (*op. cit.* p. 641). It does not follow that Jesus did not utter this "echo

of Psalm xxxi. 5 as an expression of trust in God *in extremis*." It is probable that light broke through the darkness, and that despair gave place to confidence.

5. The Fourth Gospel adds three other sayings ; the commendation of His mother to John, the cry of bodily need, and the sigh of relief, or shout of triumph " It is finished" (xix. 26, 27, 28, 30). That these sayings are given only in the Fourth Gospel should not be allowed to raise a presumption against their genuineness. John, the beloved disciple, seems to have had closer connexions in Jerusalem than the other disciples, and he too seems to have lingered longest at the Cross. (See the *Critical Introduction.*) If the brethren of Jesus had remained unbelieving, and if the tragedy of the Cross was likely to harden their unbelief, it was most appropriate that Jesus should desire His mother to make her home with the disciple who would be most able to recall to her those tender reminiscences of Himself which would strengthen her faltering faith in Him. That this disciple alone reports the sacred charge need not awaken any doubt. Even if the confession of thirst is reported in this Gospel in opposition to the docetism which prevailed in the circles to which it was addressed, we need not assume that it was invented for the purpose. One of the worst tortures of crucifixion was the burning thirst that accompanied it ; and if Jesus felt this torture, was it improbable that He gave expression to His needs ? John's reference to this cry as a fulfilment of prophecy is thus explained by Marcus Dods : " Jesus did not feel thirsty and proclaim it with the intention of fulfilling scripture, which would be a spurious fulfilment, but in His complaint and the response to it, John sees a fulfilment of Psalm lxix. 21 " (*op cit.* p. 858). There is nothing about the last word John catches from the

dying lips of Jesus that need arouse any suspicion; whether the word expressed His relief that the Passion was ended, or His satisfaction that His purpose was accomplished.

6. Accepting the seven utterances from the Cross as genuine, we may now try to put them in the most appropriate order. The prayer for forgiveness there seems to be very little doubt was uttered as the soldiers were fastening Jesus to His Cross. Some time must have elapsed before the companion of Jesus was so impressed by the Person of the Crucified that unbelief was changed to faith, and the words of mockery gave place to the accents of entreaty. Later still the care for His mother found fit expression. Then there appears to have been silence on the Cross for three hours, while darkness shrouded the land. The cry of desolation broke the silence. When the inward struggle was ended, Jesus became aware of His physical anguish, to which His absorption in His spiritual agony had probably for a time made Him quite insensible, and He called for water. The strain of His inward struggle was relaxed even as the pain of His outward need was relieved; and to this change of mood the two last utterances testify. We cannot be certain how to place them. On the one hand, it does seem appropriate that the last word from the failing breath should be "It is finished." On the other, one is still more attracted to the conclusion that He died in the very act of faith committing and submitting Himself to God. Nevertheless it was in that trustful and thankful surrender of Himself to His Father that Jesus finished His work; and, therefore, on the whole it is more probable that the word, "It is finished," should be placed last of all the sayings on the Cross. Great is our gain that, having refused the stupefying drink (Mark xv. 23), He endured

His cross in full consciousness, and so gave us this precious revelation of His "inner life."

7. The scope of the prayer of Jesus for His enemies (Luke xxiii. 34) has been restricted to His Roman executioners (Smith's *The Days of His Flesh*); but that restriction does not seem to be in accord with the largeness of the love of Jesus. As He taught His disciples to bless all who cursed them, and to pray for all who persecuted them, He Himself forgave, and sought God's forgiveness for all who had done Him any wrong. Sometimes a man does not avenge his own wrongs, but hands over His enemies to the vengeance of God. While he will not himself take judgment into his own hands, he anticipates, it may be even with what he regards as righteous satisfaction, the punishment from God which awaits them (compare Rom. xii. 19). This was not the spirit of Jesus. He Himself so freely forgave that He used the filial privilege to intercede with God for His foes. There is something surprising in this intercession. As the Son of Man He claimed authority on earth to forgive sins (Matt. ix. 6), and with absolute confidence He assured the penitent of the pardon of God. "Thy sins are forgiven. Thy faith hath saved thee; go in peace" (Luke vii. 48, 50). Why, then, did He not Himself pronounce, instead of interceding for, the pardon of His enemies? His mode of address, "Father," shows that in His hour of trial His faith in God's love had not failed Him; for His consciousness of God's Fatherhood was too deep-rooted to be overthrown by any gusts of adversity.

That God was willing and waited to forgive was an axiom with Jesus. How shall we explain the uncertainty that this intercession involves? It may be that in every case in which Jesus forgave sin there had been this intercession, though voiceless, and that the assur-

ance was given as swiftly as the Divine response came ; but that in this case the Divine response being delayed, the voiceless became articulate intercession. But why then this delay ? In the other cases there were present the desire for and faith to receive the pardon of God ; in this case sin was impenitent, and unbelief defiant. As in regard to the epileptic boy, whose cure was hindered by the unbelief of the disciples, of the father, of the multitudes, Christ had to put forth an increased energy of faith, such as would remove mountains (Mark xi. 23), so in this case His fervent intercession sought to make up for the lack in those for whom He prayed of the conditions on which the Divine forgiveness depended.

It was not because the wrongs were being inflicted on Himself that Jesus felt this difficulty of the Divine pardon ; for " the personal equation " did not disturb His unerring moral judgment. But the heinousness, horror, and hatefulness of the sins of His persecutors was so intensely and vividly realized by Him that it was hard even for Him to believe that there could be cleansing for such " crimes of deepest dye." His love made it impossible for Him, however, to acquiesce in the condemnation of His murderers. That His death as the sacrifice for man's salvation should have as its immediate consequence *perdition* for those who were the historical agents in bringing it about was an obscuration of its glory that His loving heart could not endure. That in forcing the conflict between Himself and the leaders and teachers of His people to this final issue He was driving His foes to their doom (and such a doom !) imposed an intolerable stress on Jesus, from the excessive strain of which He could find relief only in this increased energy of faith in fervent intercession.

8. The plea on their behalf, which He advances, appears at first sight as strange as the intercession itself

is surprising. Jesus could not regard those who had a share in His death as so ignorant as to be irresponsible : He recognizes responsibility even in pleading for pardon. One can hardly believe that there was no resistance of conscience to the resolution of the rulers of the Jews to put Him to death : that the crime of His Cross appeared to all a meritorious deed. Blindness of mind and hardness of heart, due to selfish ambition and worldly policy, in some measure explain the action ; but for this inward condition the actors were themselves responsible. This deed against the Son of Man, nevertheless, was in Christ's gracious judgment a sin that could be forgiven ; although it came very near being that sin against the Spirit of God for which there is no forgiveness (Mark iii. 28–29). The resistance and rejection of Divine truth, righteousness, and grace as presented in the Son of God must appear to us as " the eternal sin," as the final decision of the soul against God ; but Jesus Himself made allowance for the prejudice and passion, the religious traditions, and moral customs, that obscured the judgment and obstructed the will even of His enemies, and so made their action, heinous and hateful as it was, less damnable than it would have been if they had fully realized all that was involved in it. He committed His foes to the mercy of God, because He, interpreting the mind and heart of God, believed that God judged sin, not according to its objective character, as it appears in His own sight or in the eyes of men even, but according to its subjective intention, the measure in which the sinner himself realizes its guilt.

9. That such a prayer even for His foes was not altogether a " forlorn hope" was surely proved by the penitence of one of His companions on the Cross. The penitent thief, too, appeared fixed in sin and un-

belief ; at first he also joined in the mockery (Mark xv. 32) ; but a change was wrought in him. The silence and patience of Jesus, so unlike the behaviour of the tortured on the Cross, impressed him ; the scoffing words about the Christ of God suggested an explanation ; the shame and pain of his death, stimulated his conscience ; a sense of need and a hope of help were awakened in him ; his rebuke of his companion, and his appeal to Jesus (Luke xxiii. 40–42) gave expression to his saving faith. Probably his conception of the Kingdom of the Messiah, in which he longed for a share, was very crude ; not larger and loftier than the popular expectations of a national emancipation and a political restoration ; but while his opinions were not true, the attitude of his soul was right. To recognize the Messiah in the Crucified, to commit himself in his extremity of need to the sufficiency of grace of his fellow-sufferer implied a vision and a vigour of faith that made him, even on his cross, a new creation, the old things having passed away, and all things having become new. To him apply Browning's words :

> Oh, we're sunk enough here, God knows,
> But not quite so sunk that moments,
> Sure though seldom, are denied us,
> When the spirit's true endowments
> Stand out plainly from its false ones,
> And apprise it if pursuing
> Or the right way or the wrong way,
> To its triumph or undoing. (*Christina.*)

In such moments the bondage of the guilty past may be broken, and the promise of a better future may begin to have its fulfilment. The promise of Jesus, " Verily I say unto thee, To-day shalt thou be with Me in Paradise " (verse 43), was the appropriate response to the appeal ; yet it corrects the expectation of the

penitent in two respects. It is a present, not a future, boon that is promised; "a speedy release by death, instead of a slow, lingering process of dying, as often in cases of crucifixion." It is not a gain on earth, but a good in the unseen world that is assured; paradise is "either the division of Hades in which the blessed dwell, which would make for the *descensus ad inferos* or heaven." (Bruce in *Expositor's Greek Testament*, I p. 641).

The uncertainty about the meaning of the word *paradise* forbids the use of these words for the solution of the problem of the future life; the saying proves neither that there is an intermediate state in which believers await the resurrection, nor that saints at once pass to their final glory and blessedness. To use the promise of Jesus for any such dogmatic purpose is to miss its meaning, and to lose its worth. It should attract all our attention to, and concentrate it all on, Jesus Himself. During His earthly ministry He was sure of His Saviourhood, sure that even the worst who turned to Him in faith, and trusted in His grace could be saved. Even on the Cross this certainty was not lost by Him. The taunt "He saved others; Himself He cannot save" (Mark xv. 31) did not disturb the calm of His soul. Jesus, that He might save others, could not, and would not save Himself. The case of this penitent was typical; the Cross of the sacrifice of Jesus was the throne of His Saviourhood. In uttering this promise Jesus not only comforted His companion, but He had Himself a foretaste of the joy that was set before Him, for which He endured the Cross, despising the shame.

10. One element in the sacrifice which His Saviourhood involved is brought under our notice in Jesus' farewell to His mother. While His was a love, a care, a

bounty, that reached to all men, none too great to have no need of Him, and none too low to be unheeded by Him, He had His own personal relationships of greater intimacy and deeper obligation ; and at the Cross two of His dearly loved ones made their unspoken claim for His comfort and help. Although under the influence of His unbelieving brethren, His mother even seems to have misunderstood Him, and to have held aloof from His ministry ; yet, when sorrow, shame, and suffering came upon Him, her mother-heart drew her to His side. She had not lost His love, but doubtless, as Jesus looked upon her from the Cross, the tender affection of the former years was revived. He yearned that she should find in Him, not a Son fondly loved, but a Saviour fully trusted, and a Lord freely obeyed ; He desired, as the best token of His love that He could bestow, that the natural relationship should give place to the spiritual union. In confiding her to His beloved disciple He took the means best adapted to this end. Who so fit as the disciple who understood better than any other His " inner life" to guide the mother, step by step, from the natural affection to the spiritual devotion ? Yet the words " Woman, behold thy son ! Behold thy mother ! " (John xix. 26–27), as has already been shown in the Seventh Study, are full of pathos as well as promise. At the Cross mother and son were doubly bereaved ; there was not only the severance of death ; but the relationship of mother and son was ended. It is true that a holier bond was to take its place ; and yet we are surely not mistaken in supposing that for mother and son alike at the moment the loss seemed greater than the gain.

11. The thoughts, feelings, and wishes of Jesus had been, even on the Cross, turned outwards in loving interest in, and helpful concern for, others. He had

prayed for the forgiveness of His foes ; He had assured the penitent of future good ; He had bequeathed His bereaved and beloved mother to the care and counsel of His disciple. But a moment came when His inward trial absorbed Him completely. Doubtless, as the agony of His body increased, so did the anguish of His soul. So closely related are the physical and the spiritual in man, so greatly is the soul affected by the condition of the body, that apart from the tortures of crucifixion it may be that the spirit of Jesus would not have descended into so abysmal depths of darkness and desolation. Be that as it may, the cry, " My God, My God, why hast Thou forsaken Me ? " (Matt. xxvii. 46 ; Mark xv. 34) is not explicable by His bodily pain. He was never so mastered by His body as to lose His soul's good. Within and not without was the cause of this desolation.

In the Twentieth Study the cry on the Cross is regarded as meaning what the words taken in their plain sense appear to mean, " the interruption of His filial communion with God, the obscuration of the gracious and glorious vision of God's Fatherhood." This view is, however, rejected by many scholars to-day. To give one instance, the late Professor Stevens, in his book, *The Theology of the New Testament*, writes : " The exclamation on the Cross must not be didactically pressed into an assertion that in His death God withdrew from Christ His favour and fellowship. The Psalm from which it is quoted (xxii. 1) suggests rather the idea of abandonment to suffering than of abandonment to desertion by God" (p. 134). This opinion is even more emphatically expressed in his last work, *The Christian Doctrine of Salvation* (p. 51). He declines with " the traditional theology " to understand " that cry as expressing Christ's sense of desertion

by God in His experience of bearing the world's sin."

In these statements there is lacking careful discrimination. To affirm the subjective sense of desertion by God in Christ is not the same as to assert the objective fact of that desertion. The Father did not abandon His Son, although the Son felt Himself so abandoned. Calvin himself makes this distinction: "We do not indeed insinuate that God was either ever opposed to or angry with Him. For how could He be angry with His beloved Son, on whom His mind rested? or how could Christ, by His intercession, propitiate for others a Father whom He had as an enemy to Himself? This we say, that He sustained the gravity of Divine severity; since, being stricken and afflicted by the hand of God, He experienced all the signs of an angry and punishing God" (*Institutes*, Book I, chapter xvi. 11).

While there are terms used in this statement that we should now hesitate to use, yet it is extremely valuable as making from the side of theology a distinction which from the side of psychology is imperative. We cannot interpret religion aright unless we distinguish the relation of God to the soul from the reflection of that relation in the soul; the latter does not always with absolute accuracy report the former. The inner life of Jesus was usually as the unruffled surface of the lake which mirrors clearly the sunny sky above; but there were times when, as the tempest-tossed waters give only a broken reflection, so His feelings, troubled and distressed, did not represent God's relation to Him. Never was the Son dearer to the Father, or the Father nearer to the Son, than when in filial obedience He experienced in His own soul the darkness and desolation of God's apparent distance and desertion.

12. That Jesus felt to the uttermost this being forsaken of God must be affirmed emphatically, in view especially of the dread with which He anticipated His experience in Gethsemane. To declare that the words on the lips of Jesus meant no more than on the lips of the psalmist, because He felt no more than the psalmist did, is, it seems to the writer at least, irreverence towards Him. His vision of God was so much clearer, His communion with God so much closer, His affection for God so much deeper, that the abysmal depths of the Son's agony cannot be fathomed by the pain and grief of which saint or seer may be capable. We must agree with Mrs. Browning that this experience of Jesus was unique as His Person, whether we agree or not with her in regard to its purpose.

> Yea, once, Immanuel's orphaned cry His universe hath shaken—
> It went up single, echoless, "My God I am forsaken."
> It went up from the Holy's lips amid His last creation,
> That, of the lost, no son should use those words of desolation.
> *Cowper's Grave.*

Deferring for the present the theological explanation, can we give any psychological account of this experience? Such an attempt is often deprecated as an irreverent intrusion into the sanctuary of the soul. To the writer, however, it seems that the "inner life" of Jesus is both the revelation of God and the redemption of man, so that His experience is not a private possession, but a universal treasure. What has done injury to so many theories of the Atonement is just the failure to interpret it in the light of Jesus' own consciousness of His sacrifice. Avoiding the technical language of psychology, the writer would suggest that the experience of Jesus can be explained by two laws of the inner life, the law of *appropriating affection,*

and the law of *absorbing attention*. As has already been pointed out, love by its very nature as a giving of self to another so as not only to serve, but to suffer with another, is vicarious; it takes the other life into its own mind, heart, and will. The love of Jesus, in which there was no selfish narrowness or weakness, gave itself thus fully and freely to others. The sorrows, needs, struggles, sins of others became a shadow, a burden, a strain, and a shame to Jesus. He loved Himself into oneness with mankind. Although He Himself knew no sin as personal guilt, He was made sin in experiencing to the full in His self-identification with sinners the consequences of sin. As the sting of death is sin, so He in His love for mankind tasted death for every man. It may be difficult for us to realize what His identification of Himself with mankind involved for Jesus; but as we become more unselfishly loving, does it become possible for us to feel the sin of mankind as our own grief and loss. On His Cross, where the world's sin was doing its worst against Him, He most fully realized its curse. Such an experience must absorb the attention. These are mutually exclusive ideas, emotions and desires. May we borrow the terms of logic, and say that as the intention increases the extension contracts? The more intense the more restricted must the consciousness be. The absorption of Jesus in the sin of mankind meant the withdrawal of His attention from other objects. Not only so, this experience of the misery and shame and doom of sin necessarily excluded the help and comfort of God's fatherly love. The cloud was too thick to let the sunshine break through. Man's sin and God's Fatherhood exclude one another in so intense an experience as Jesus passed through on the Cross. The realization of the one obscured the other.

13. In rejecting this view of the cry of desolation, Professor Stevens insists on interpreting it "on the basis of Jesus' teaching alone." (*The Christian Doctrine of Salvation*, p. 52.) But there is good reason for challenging this arbitrary restriction. The immaturity and inexperience of the disciples and the multitude imposed a restraint on Jesus' teaching for which due allowance must be made. Further, it is possible that the reality of the sacrifice of Jesus depended on the limitation even of His own knowledge of all that it involved. He walked by faith and not by sight. In Gethsemane He was bewildered: "If it be possible, let this cup pass away from Me" (Matt. xxvi. 39). On Calvary He pleads, "Why hast Thou forsaken Me?" Had there been present to the mind of Jesus a logical demonstration of the necessity of His death, the trial would not have been so severe, nor would the trust have been so triumphant. It was religious faith and moral obedience which carried Him through "the hour and the power of darkness." To expect from Jesus Himself a theory of the Atonement, and to reject the subsequent apostolic doctrine of the Cross wherever it goes beyond the words of Jesus is to ignore the necessary conditions for such a sacrifice of vicarious love. The value of His sacrifice must be experienced in Christian life before the significance of the Cross could be interpreted by Christian thought. It was the Spirit of God who guided the apostolic Church into all the truth about the death of Christ. We have a right then, nay, it is our duty to turn to the apostolic teaching, especially the doctrine of Paul, to whom the Cross meant more than to any of the other Apostles, that we may learn the whole meaning and the full worth of the experience of Jesus as expressed in this cry.

What Christian thought has found in this experience of desolation and darkness is expressed in such apostolic sayings as these : " Him who knew no sin He made to be sin on our behalf ; that we might become the righteousness of God in Him " (2 Cor. v. 21) ; " Christ redeemed us from the curse of the law, having become a curse for us " (Gal. iii. 13) ; " That by the grace of God He should taste death for every man " ; " That through death He might bring to nought him that had the power of death, that is, the devil ; and might deliver all them who through fear of death were all their lifetime subject to bondage " (Heb. ii. 9, 14, 15) ; " Who His own self bare our sins in His body upon the tree, that we, having died unto sins, might live unto righteousness ; by whose stripes ye were healed " (1 Pet. ii. 24).

These sayings cannot mean less than that Jesus, Himself sinless, endured the consequences of sin, even unto the sense of desertion by God. He was not held guilty, nor was He punished by God, for these terms cannot apply to the sinless ; but God willed that He should experience in its entirety the final issue of sin. How this was possible an endeavour has at least been made to show psychologically ; why this, and nothing less, was necessary all theories of the Atonement attempt to prove theologically. This task lies beyond the scope of the present volume ; but the writer feels constrained to add, that his own conviction is ever deepening, that God's holy love required for its own satisfaction that in the very act of Divine forgiveness through the Cross the ultimate consequence of sin as expressive of God's judgment (the judgment of holy love) should be made manifest. It was the Holy Father who willed, and it was the Holy Son who chose the drinking of this cup.

14. The cry which expressed also relieved the agony of soul. The appeal to God like a mighty wind scattered the clouds that hid the sunshine of God. The inward tension relaxed, Jesus realized His bodily need. His complaint " I thirst " (John xix. 28) reminds us of the physical torture in manifold forms which He was enduring. Against the docetism, which assigned to Him only the semblance of a body, this utterance bore witness ; and probably it is for this reason that it is reported by the Evangelist. If in the popular use of the phrase " the blood of Jesus " undue emphasis is laid on the physical aspects of the sacrifice of Jesus, in common Christian thought the completeness of the humanity of Jesus is often ignored, and as a correction of this tendency this saying has still significance. It suggests one consideration which deserves brief mention. In savage races the endurance of bodily need and suffering without a murmur is regarded as heroic. Stoicism made a virtue of indifference to pleasure and pain alike. In the records of Christian martyrdom we meet often with instances of even a morbid craving for physical tortures. In former times there seems to have been a greater insensibility in inflicting as in submitting to pain. This cry of Jesus shows that the sinless perfection did not exclude an acute sensibility to, and did not prohibit a frank acknowledgment of, bodily suffering. It is not a weak sentimentalism which makes us to-day feel so much more keenly for the sufferings of others, even their bodily needs. Jesus felt hunger and thirst, and made known His wants. In His miracles He relieved the sufferings of the body. Even on His Cross He has hallowed bodily wants by sharing them, as in His ministry He consecrated their relief.

15. Just as the release from spiritual desolation

allowed the physical anguish to be felt, so the relief of the bodily need seems to have calmed and soothed the soul of the Crucified. The descent of the Son of God into the depths of desolation and darkness had been accomplished, and the ascent to the heights of the love and the light of God had commenced before physical dissolution. The filial consciousness was restored, and the filial confidence was exercised in His self-committal unto God. "Father, into Thy hands I commend My spirit" (Luke xxiii. 46). It may be doubted whether we are entitled to put into the words the meaning that "Jesus died by a free act of will, handing over His soul to God as a deposit to be kept safe (Grotius, Bengel, Hahn)" (Bruce in *Expositor's Greek Testament*, i. p. 642). That Jesus, in obedience to God, chose to die, and did not merely submit to compulsion by men is a truth on which the Fourth Evangelist especially lays stress (John x. 18). But that His death was the necessary conclusion of the physical process already begun, and was not brought about by an act of His will, is more probable. He died willingly; He consented and did not merely submit to His death; but it was not necessary for Him to will to die. Dismissing, then, this explanation, the words may be taken as expressive of filial trust in, and surrender to, God. As such the words are inexpressibly valuable to us as following on the cry of desolation. He did not pass into the mystery of the unseen world under the shadow of God hidden, but in the light of the Father revealed. He did not perish in death. He was saved from death in that when physical dissolution came upon Him, His heart was stayed on God, whose rod and staff did comfort Him.

16. Whether the word "It is finished" was a sigh of relief or a shout of triumph it is not possible nor

necessary for us to decide. That His Passion was ended consoled Him, that His Purpose was accomplished satisfied Him. Both feelings were probably blended; but perhaps the triumph was more prominent than the relief. It is a saying that Christian faith can rest in. Christ by His Spirit is still living, working, and reigning in His Church, and through His Church, in the world; but on Calvary a work was ended that needs no repetition and bears no imitation. "The death that He died, He died unto sin once" (Rom. vi. 10). "This He did once for all, when He offered up Himself" (Heb. vii. 27). When Paul speaks of filling up "that which is lacking of the afflictions of Christ" (Col. i. 24), and desires to know "the fellowship of Christ's sufferings, becoming conformed unto His death" (Phil. iii. 10), he assuredly has no thought of an incomplete sacrifice, or an unaccomplished salvation. For Christ as for the apostles the propitiation, expiation, atonement was no permanent, universal process; it was a solitary single act of the Incarnate Son of God on the Cross of Calvary. The working out of the salvation fills the centuries; the salvation itself as accomplished in the sacrifice of Christ is, according to His own witness in dying, finished. To the lives of most men death comes as an interruption of effort, arrest of development, severance of affections; to Jesus it came as a course run, a task done, a trust kept, a triumph won; for the death itself was the baptism wherewith He was to be baptized, and He was straitened till it was accomplished. In dying He fulfilled His vocation.

XXIII

THE RISEN LORD

1. "THE New Testament itself," says Harnack, "distinguishes the Easter message of the empty grave and the appearances of Jesus on the one hand and the Easter faith on the other. Although it gives the highest value to that message, it demands the Easter faith even without it. . . ." "The *Easter message* reports the wonderful occurrence in the garden of Joseph of Arimathaea, which, however, no eye saw, the empty grave, into which several women and disciples looked, the appearances of the Lord in glorified form—so glorified that His own could not at once recognize Him, —soon also speeches and deeds of the Risen One; always more complete and more confident do the reports become. But the *Easter faith* is the conviction of the victory of the Crucified over death, of the power and the righteousness of God, and of the life of Him, who is the firstborn among many brethren. . . ." "But who among us can affirm that it is possible from the narratives of Paul and the Gospels to form a distinct picture of these appearances; and, if that is impossible, and no tradition of single occurrences is absolutely certain how does one want to base the Easter faith upon them? . . ." "Whatever may have happened at this grave and in the appearances, one thing stands

sure: from this grave the indestructible faith in the conquest of death and in an eternal life had its origin" (*Das Wesen des Christentums*, pp. 101–102).

This distinction is an instance of Harnack's endeavour to preserve what is essential to Christian faith, and yet to sacrifice whatever is supernatural (at least in the physical realm) in the Christian history. But the validity of the distinction must be challenged, as well as the grounds given for it. The words to Thomas, "Blessed are they that have not seen and yet believed," are surely a rebuke to him for distrusting the testimony of his fellow-disciples (John xx. 29). The reproach to the two on the way to Emmaus is directed against their hesitation to believe the tidings brought by the women, confirmed as these were by the prophetic interpretations of the Messiah's entrance through His passion into His glory (Luke xxiv. 25–26). It is exceedingly doubtful whether Paul would have ever reached the conviction that the Lord is the Spirit, and consequently the certainty of the Resurrection, or the conception of Christ as "the second Adam" from heaven, or the experience of God's revelation of His Son as living on the way to Damascus had he not received the testimony of the Church regarding Christ's appearances, and had not his unbelief been changed to faith by a vision of the Risen Christ, which he reckons among, and as similar to these appearances. The stress Paul lays on the appearances as evidences of the resurrection of Christ (1 Cor. xv. 5–8) altogether forbids the attempt to detach his *Easter faith*, or that of the Christian Church, with which in these matters he knew himself to be in agreement, from the *Easter message*. For us with the evidences of Christ's presence and power in His Church throughout many generations belief in the Risen Lord may not depend so exclusively on the historical

testimony, but so comfortless and hopeless was the condition of the disciples after the Crucifixion, that it is certain the *Easter faith* would not have arisen within them had not the *Easter message* come to them.

If the testimony of the early Church is to be distrusted in so important a matter, if it could imagine such appearances, and base its faith in the Risen Lord on these, if it could not distinguish the real grounds of its convictions from these fictitious ones, do we not discredit its intelligence and discernment? Can a true faith rest on false imaginations? If the conviction that *Christ lives* is one that we to-day may retain, as Harnack himself maintains, does it not carry with it consequences which he ignores? The physical is subordinate to the spiritual. If Christ as living Spirit did conquer death really, why should not the physical consequences of death be so far annulled that it was possible for Him to give His disciples such sensible evidence as was necessary to give them the certainty of that conquest? The system of nature as we know it gives us no knowledge of the possibilities of life beyond death; and, therefore, our common experience does not, and cannot set the limits to what might or might not be possible, physically, for one who had so conquered death spiritually that He could be a spiritual presence and power to men on this side of the grave. If Harnack concedes so much, he may concede more with logical consistency. May we not in our argument go beyond the possibility and recognize the probability of such manifestations of the subordination of the physical to the spiritual? Death as physical is a reality to men, which they dread, from which they shrink. Would the conquest of death be adequate, which did not include the captivity even of the physical phenomenon? Is the redemption complete, which

does not include the transformation of the body of humiliation ?

2. Harnack lays stress on the fact that the records of the appearances do not allow us to form a distinct picture, and that the tradition of no single occurrence is absolutely certain. Reserving for the moment the question of the evidence, the indistinctness of the presentation may be explained by two reasons, *subjective* and *objective*. That so many persons of different temperament and varied intelligence should be deceived by hallucinations of sight and sound is incredible ; but it is quite probable that their surprise and bewilderment made them less capable of exact observation and accurate recollection, than if they had been witnessing such an event as came within their common experience. That manifestations from the other side of the grave, communications from the unseen in the seen, should be subject to other laws than physical phenomena is not improbable. Both as regards the objective realities and as regards the subjective impression of them we cannot expect the same distinctness of presentation as in regard to the ordinary events of human history. With this concession, can we claim that the evidence is sufficient to justify belief in the *Easter message* as well as acceptance of the *Easter faith* ? " A fact so stupendous as the Resurrection," says Dr. Sanday, " needs to be supported by strong evidence, and very strong evidence both as regards quantity and quality is forthcoming ; but all parts of it are not of equal value, and it is well that the authorities should be compared with each other and critically estimated " (*Outlines of the Life of Christ*, p. 170).

Although it is not the purpose of this series of *Studies* to deal with these apologetic questions, it does seem necessary to justify the discussion of the utterances

of the Risen Lord as revealing the "inner life" by briefly sketching the argument for the credibility of the fact of the Resurrection as it is presented by Dr. Sanday, than whom it would be difficult to find a scholar both more candid and more cautious. The concluding verses of St. Mark must be left out of account, as the passage (vers. 9–20) is not part of the original Gospel, and the passage (vers. 1–8) is a fragment, and contains no appearance of the Risen Lord Himself. The discovery of the empty tomb and the message of the angel here narrated are also recorded by Matthew and Luke. Luke mentions as one of the women at the tomb *Joanna* (xxiv. 10), whom elsewhere he describes as "the wife of Chuza, Herod's steward" (viii. 3). He shows special knowledge of Herod's court (xxiii. 7–12), and of this Joanna was probably the channel. Through her, too, he may have received independent testimony regarding the Resurrection. The name Cleopas (=Cleopatros, xxiv. 18) suggests that the two disciples to whom Jesus appeared on the way to Emmaus also belonged to the Herodian circle, and the report of their experience, too, may have come to Luke through Joanna. Luke's casual reference to the appearance to Peter (ver. 34) is confirmed by Paul (1 Cor. xv. 5). Luke's narrative has links not with Mark and Paul only, but also with John, for the appearance to the Eleven in the Upper Room is recorded in both Gospels (Luke xxiv. 36 ff., John xx. 19 ff.), and it is confirmed by Paul (1 Cor. xv. 5). The manifestation to Thomas (John xx. 24 ff.) is recorded only in the Fourth Gospel, but it is not incredible as a "concrete illustration of the disbelief on which so many of our authorities lay stress."

Although the appearance to the eleven disciples on a mountain in Galilee is recorded by Matthew alone

(xxviii. 16 ff.), yet the history of the early Church does confirm the probability that the missionary commission was given by Jesus Himself. Yet Paul is our primary witness for the appearances of Jesus (1 Cor. xv. 5–8), "to Peter, to the Twelve, to an assembly of more than five hundred, to James, to all the Apostles." Paul's silence regarding the appearance to Mary Magdalene (John xx. 11–18) and to the two on the way to Emmaus (Luke xxiv. 13 ff.) may be due to one of two reasons, that the stories had not reached him, or that he purposely confined himself to the mention of those who were commissioned to be witnesses of the Resurrection. He enumerates without describing the appearances, because he is simply reminding the Corinthians of what he had been teaching them from the very beginning of his ministry among them (51 or 53 A.D.). In his earliest extant writing (1 Thess.) he refers twice to the fact of the Resurrection (i. 10; iv. 14) as common knowledge in the Church. Although the book of Acts is of later date, yet it represents the Apostles as from the very beginning the witnesses of the Resurrection (i. 8, 22). Paul does not seek to prove the fact; he assumes that belief is common to himself and his opponents, and on this bases his argument to meet doubts about the resurrection of Christians (1 Cor. xv. 12. Compare 2 Tim. ii. 18 f.).

Dr. Sanday recognizes that when we try to harmonize the records, "whichever way we turn, difficulties meet us, which the documents to which we have access do not enable us to remove"; and yet he maintains that "no difficulty of weaving the separate incidents into an orderly well-compacted narrative can impugn the unanimous belief of the Church which lies behind them, that the Lord Jesus Christ rose from the dead on the

third day, and appeared to the disciples" (op cit. p. 180).

3. Without entering into a critical examination of the narratives the difficulties alluded to by Dr. Sanday may be briefly mentioned. Matthew records an appearance of Jesus at the tomb to the women, in which is repeated the command to the disciples to go and meet Him in Galilee (xxviii. 10), and then reports the meeting on a mountain in Galilee (16–20). In the genuine fragment of Mark the angel at the tomb gives the same command (xvi. 6–7). Luke reports not only the appearance to the women at the tomb, but also to the two on the way to Emmaus, to Peter, to the Eleven, all at or near Jerusalem. He represents Jesus at the appearance to the Eleven as enjoining them to remain in Jerusalem until they "were clothed with power from on high" (xxiv 49). He thus appears expressly to exclude any departure to Galilee. Then in the *Gospel* without indicating any lapse of time, as he does in *Acts* (i. 3), he records the Ascension (50–53). All the appearances mentioned in the Fourth Gospel, except that in the Appendix (chapter xxi.) are placed in Jerusalem, and the author indicates that the disciples remained at least a week in Jerusalem after the Resurrection (xx. 26). The critics usually prefer the tradition in Mark and Matthew "with or without the supposition that the grave was really found empty." Loofs has recently argued for the Luke and John tradition; but treats the story in John xxi. as partly misplaced (the fishing scene, Luke v. i–11) and as partly disconnected with Galilee (the dialogue of verses 15–23).

If we try to combine the two traditions, allowing for some time spent in Jerusalem (John xx. 26) by the disciples (in spite of the Lord's commands to go to Galilee, Matt. xxviii. 10) at the beginning of the period

of forty days (Acts i. 3), and allowing for some time of waiting in Jerusalem at the end of the time according to Christ's injunctions (Luke xxiv. 49), the interval is scarcely long enough for the events in Galilee which must be placed in it, especially for the return of the disciples to their usual calling. It must be conceded then that the combination of the two traditions does involve serious difficulties; especially is the command of the Risen Lord, recorded in Matthew, that the disciples should go and meet Him in Galilee in apparent contradiction to John's and Luke's report of their continuance in Jerusalem, and the injunction of Jesus, according to Luke, that they should remain there till they received power. A less difficulty is Luke's report in the Gospel of the Ascension without the mention of any interval of time, and his correction of that report in the Acts by the definite statement " by the space of forty days." For this reason no attempt will be made in this *Study* to fix definitely the order of events. Its purpose will be quite adequately served by considering some of the utterances ascribed to the Risen Lord as indicating the distinctive features of His " inner life " in the new mode of His existence. While the authenticity of these utterances is assumed, the possibility is recognized that in some degree the report may be coloured by the experience of the Christian Church of the truth and grace of the living Christ.

4. These utterances suggest a contrast to, as well as a continuity with, the former earthly life, and seem even to offer some indications of a transition from the one to the other state. The outward appearance and the physical conditions were changed. Mary did not at once recognize her Master (John xx. 15); the eyes of the two on the way to Emmaus " were holden that they should not know Him " (Luke xxiv. 16, an explan-

ation by the Evangelist of the failure to recognize which is unnecessary) ; the Eleven " were terrified and affrighted, and supposed that they beheld a spirit " (ver. 37) ; at the Sea of Galilee, when Jesus stood on the beach, the disciples knew Him not (John xxi. 4). It is implied in Matthew xxviii. 2 that the Lord had risen before the stone was rolled away from the sepulchre to display the empty grave. Closed doors could not prevent His presence (John xx. 19). Distance did not delay His movements. Before the two disciples, whom He had accompanied to Emmaus, got back to Jerusalem, He had appeared to Peter (Luke xxiv. 31–34). The request for food seems to indicate similar physical conditions ; but it was made to prove to the disciples that they were not seeing a ghost (Luke xxiv. 41–43 ; cf. Acts x. 41).

" This," says E. R. Bernard, " with a view to the persons dealt with, could best be done by taking food. If there be resurrection of the body, there is no reason why such a body should not have the power of taking food without depending on it. Once cross the boundary of the present sphere of existence, and we are in a realm where we can no longer say ' this is impossible.' Indeed it was the reality and identity of His risen body which the Lord had to insist on ; the difference was evident, and spoke for itself " (Hastings' *Bible Dictionary*, iv. 234).

The assurance to the disciples—" See my hands and my feet, that it is I myself ; handle me and see ; for a spirit hath not flesh and bones, as ye behold me having " (Luke xxiv. 39)—cannot be pressed into the service of any conjecture about the anatomy of the risen body. The words affirm both the identity of Jesus and the substantiality of His manifestation of Himself ; the Risen Body could be made tangible as well as visible.

(Compare the challenge to Thomas, John xx. 27, and the prohibition of Mary, ver. 17.) Mary recognized Him by the familiar tone of the voice (ver. 16), and the two disciples by the familiar gesture in breaking bread (Luke xxiv. 31). There is, therefore, resemblance as well as difference in the body.

5. It is possible that there was during the forty days a gradual process of glorification of the Risen Body, and that this process was completed at the Ascension. The appearance of Jesus to Saul on the way to Damascus is described in very different terms than any of the manifestations during the forty days. "Suddenly there shone round about him a light out of heaven" . . . "and when his eyes were opened, he saw nothing" (Acts ix. 3–8). The words of Jesus also indicate such a process. "Touch me not, for I am not yet ascended unto the Father; but go unto my brethren, and say to them, I ascend unto my Father and your Father, and my God and your God" (John xx. 17). He is ascending, but not yet ascended. The glorious and beatific vision and communion is still anticipated, it is not yet experienced. So much at least the words must mean. It is vain for us to conjecture whether He was still in Paradise, the abode of the blessed in Hades, the intermediate state, and had not yet passed to the perfect glory and blessedness of His Father's Presence, whether the visible and tangible manifestations of Himself during the forty days were in accord with the laws of that mode of existence, whether that He might taste death for every man, pass through the complete experience of dying, it was necessary that His ascension should thus for a brief period be delayed. This, however, may be said, that probably these forty days were significant for Jesus as well as His disciples.

Before attempting by means of other utterances to

define what this ascension meant for Jesus, we must inquire why this anticipation was given as the reason for the prohibition of the tokens of affection, which Mary in the delight of her discovery attempted to bestow on Him. As the connexion between the prohibition and the explanation is by no means obvious, other reasons for the former have been sought, and may at the outset be set aside. The action was not forbidden as indecorous, for Jesus allowed the sinful woman thus to show her devotion (Luke vii. 45). Mary was not forbidden to test the reality of Christ's presence by touch; for there is no suggestion that that was her intention; and had it been, Jesus would not have refused the proof He offered to Thomas (John xx. 27). It is a mere speculation that the embrace would have hindered the process of glorification. Had it been adoration Mary offered, that would not have been refused, for it was accepted from Thomas (ver. 28). Jesus describes the goal towards which He is moving in order to make clear to Mary that the starting-point of the path has once for all been left behind. Her act assumed a restoration of the former intimate associations, the loving intercourse which had been enjoyed during the earthly life of Jesus. She needed to be taught that that relationship was for ever ended. He who was ascending to the Father after the conquest of death could not return to the former conditions even in His relationship to His loved friends. A spiritual communion would take the place of the intimacy that found expression in outward tokens of affection. The present was a period of transition when the old bonds could not be restored, but when the new links could be prepared. Just as at the beginning of His ministry Jesus had to disown the claim of His mother to control the exercise of His powers (John ii. 4), and at its close

in bequeathing her to His beloved disciple (xix. 26–27) He had to sever the natural relationship, so now He had to raise Mary from the lower to the higher fellowship.

6. The necessary change of relationship did not involve any alteration in the affection. The love of Jesus for His own had survived death. Was it the instinct of the heart to meet His disciples again amid familiar surroundings which would recall their common life and work which prompted His first command, "Go tell my brethren that they depart into Galilee, and there shall they see Me" (Matt. xxviii. 10)? Was it the impatience of love that urged Him to come into their midst in the Upper Room (Luke xxiv. 36)? Did their misery, doubt, fear, bewilderment, which even His message through the women to whom He appeared could not remove, so touch His heart that He could no longer withhold the help and comfort of His Presence from them? The Gospels do not offer us the materials to answer these questions; but it is probable that in the condition of the disciples, and the adaptation of Christ's grace to their need lies the solution of the problems that our fragmentary records leave unsolved. There were three services that the love of Jesus had to render to His disciples in His intercourse with them after the Resurrection. He had *first of all* to remove their helpless and hopeless grief on account of His death. This feature of His ministry to their need is made prominent in the record of the walk to Emmaus. His rebuke and His argument alike prove the continuity of His dealing with His disciples. "O foolish men, and slow of heart to believe in all that the prophets have spoken! Behoved it not the Christ to suffer these things and to enter into His glory?" (Luke xxiv. 25–26).

As has been shown in the *Fourth Study* Jesus Himself learned His vocation and the method of its fulfilment from meditation on the Holy Scriptures. He in the training of the Twelve in preparation for His passion made His appeal to the same authority. The disciples should have been prepared both for the death and for the rising again; and should not have been comfortless regarding the one, and hopeless of the other. It was no mere accommodation to their Jewish beliefs that made Him now repeat this argument; it had significance and value for Him now as before, for in His filial consciousness the one fatherly will joined prophecy and fulfilment. The general statement in ver. 27, "beginning from Moses and from all the prophets, He interpreted to them in all the Scriptures the things concerning Himself," does not affirm Jesus' responsibility for the use of this method which was current in the Christian Church, and which from the standpoint of a historical interpretation of the Old Testament is open to objection. We may assume that on this occasion Christ used the Scriptures as He had been in the habit of doing; and if so, then the argument is as valid for us to-day as it was for the disciples then. Even the Risen Lord found in prophecy the assurance of the necessity of the death He had experienced and the certainty of the Ascension, "the entrance into glory," which He was still anticipating.

7. The *second* service which He had to render to His disciples was to assure them of the reality of the Resurrection, and His own personal identity. When He appeared to the Eleven in the Upper Room He offered them the test of touch (Luke xxiv. 39–40, John xx. 20), and even partook of food (Luke xxiv. 41–43). His conversation with Thomas showed His anxiety that they should be thoroughly persuaded;

but also His disappointment that they should need so much persuading. "Because thou hast seen me, thou hast believed; blessed are they that have not seen, and yet have believed" (John xx. 29). The rebuke applies to the other disciples as well as Thomas. His teaching regarding His death and resurrection with its appeal to prophecy, confirmed by the message to meet Him in Galilee which He had entrusted to the women, should have been sufficient evidence of His resurrection to His disciples. Thomas differed from the others only in being more persistent in his doubt, for he resisted their additional testimony. Just as Jesus rated low the faith that rested on His miracles during His earthly ministry (John iv. 48) so belief in His resurrection which needed these sensible proofs was less satisfactory to Him, because showing less spiritual discernment than a humble and confident trust in His word. It was a disappointment to Jesus that His teaching had failed to sustain the hope of His disciples through the trial of His death.

It is not unlikely that Jesus Himself would have esteemed the *Easter-faith*, the conviction that His life and work were of such infinite value to God that He must prove the conqueror of death, without the *Easter message*—the sensible evidences of the reality of His Resurrection—as much more precious than this belief which rested on the signs of sense. But the narratives make plain and certain that the disciples were quite incapable of the *Easter faith*, and only very reluctantly accepted the *Easter message*. As during His earthly life He had been alone, misunderstood and even mistrusted by His disciples, so even after His Resurrection He was solitary. He looked for faith without sight and found it not. His Presence of love at first awakened doubt and fear; but the persistent

energy of His love at last conquered dread and unbelief.

8. The *third* service was this: having restored their faith, hope, love towards Himself, He had to commit to them the work which it was appointed of God that they should do. Their calling was to be that of "witnesses both in Jerusalem, and in all Judaea and Samaria, and unto the uttermost part of the earth" (Acts i. 8). They were to continue His work on earth. "As the Father hath sent Me, even so send I you" (John xx. 21). They were being sent as witnesses "that repentance and remission of sins should be preached in His Name unto all the nations, beginning from Jerusalem" (Luke xxiv. 47). Their commission is expressly set forth in the words, "Go ye, therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I commanded you" (Matt. xxviii. 19, 20), Their authority in dealing with the souls of men is to be as Christ's own. "Whosesoever sins ye forgive, they are forgiven unto them; whosesoever sins ye retain they are retained" (John xx. 23). Even if in some of these sayings there is "summed up the Church's confession of faith conceived as uttered by the lips of the Risen One" (Bruce, *Expositor's Greek Testament*, I. p. 340); yet the teaching of Jesus in His earthly life presents Him as the sole Revealer of God as Father, and the sole Redeemer of all mankind from sin, guilt, death, doom. The mission of the disciples was to bear this message to all the nations; and whether in these exact words or not the commission did come to the Church from the lips of the Risen Lord Himself.

That Jesus after as before His Resurrection was conscious of His own absolute worth to, and His own

universal claim on, all mankind it seems impossible to doubt. To the writer it does not seem at all improbable that Christ's own consciousness of what ascension to the Father meant for Him is expressed in the assurance, "All authority hath been given unto Me in heaven and on earth" (Matt. xxviii. 18), and the promise, "Lo, I am with you alway, even unto the end of the world" (ver. 20). The history of the spread of the Gospel and the growth of the Kingdom throughout the centuries, and the experience of Christian believers in all generations confirm the truth of both sayings. As the Son most fully and clearly revealing God, and as the Saviour delivering mankind from the greatest evil, it is fitting to His function that local manifestations should be changed to universal presence, and that His authority, though delegated and mediatorial, should be freed from the limitations, which the conditions of incarnation necessarily involved. So indissolubly connected with His person and work are Divine revelation and human redemption, so complete is the union of the Son with the Father, that it may be affirmed with confidence that wherever God is and works in grace, there is the Risen Lord, ascended to the Father.

It does seem to the writer not only possible, but even necessary, to assign to the Ascension this significance and value as the continuation of the process begun at the Resurrection. Although the words that express Jesus' consciousness of His exaltation were spoken before His Ascension, yet it is evident that they are prophetic, as the seals attached to the commission given to the disciples, the fulfilment of which, however, still lay in the future, and was dependent on their endowment with "power from on high."

9. The promise of the Spirit was repeated on several occasions by the Risen Lord. His words to the Eleven, "Receive ye the Holy Ghost" (John xx. 22) accompanied by the symbolic act of breathing upon them, were evidently prophetic (if the Fourth Evangelist has not anticipated events in his record), as in the parallel narrative in Luke it is a promise which is given, for the fulfilment of which the disciples are enjoined to wait. "Behold I send forth the promise of My Father upon you; but tarry ye in the city until ye be clothed with power from on high" (xxiv. 49). In the record of the Ascension in Acts the same promise and the same injunction are given (i. 4, 5, 8). What then was this power from on high? The descent of the Spirit at Pentecost is often misrepresented both as regards its character and conditions. The abnormal accompaniments were of secondary importance; the primary feature was the "holy enthusiasm" which possessed the apostolic company. Confidence and courage took the place of uncertainty and despondency. The boldness of Peter and John was what most impressed the Jewish Sanhedrim (Acts iv. 13). Enthusiasm begets energy, spiritual vitality shows itself in moral vigour. The power the disciples received as witnesses was that of absolute certainty in their convictions regarding the Risen Lord. Hence the descent of the Spirit was not unprepared, not unconnected with the condition of the disciples resulting from their intercourse with Christ. When faith in His absolute authority and universal presence triumphed over all their doubts and fears, and took complete possession of them, then the Spirit came upon them. Fellowship with the Risen Lord, the living Christ, is ever the condition of being filled with the Holy Spirit.

10. To pursue this subject would, however, lead us beyond the limits prescribed for these Studies, and we must turn from it to consider two manifestations of the Risen Lord, which have not yet been brought into the discussion, one because of its peculiar place in the evangelical testimony, and the other because it was subsequent to the Ascension. The appendix to the Fourth Gospel (chapter xxi.) is an addition not only outside its plan, but evidently included at a later date to remove a current misconception of a traditional saying about the beloved disciple (ver. 23). It has already been mentioned that the first part (verses 1–14) presents a parallel to the account Luke (v. 1–11) gives of the call of Peter, and although there are differences in details it is impossible to affirm confidently that it cannot be a variant tradition of the same occurrence, for which we cannot with any certainty find a place in the evangelical history. It may even be a figurative saying connected with the calling to be fishers of men, which has been misunderstood in the later tradition. The second part (15–23), if detached from the first, offers no indication of time and place. These difficulties must be recognized. Nevertheless the conversation of Jesus with Peter is one which it would cause us keen regret to lose. Without laying any emphasis on the different meanings of the words ἀγαπᾷς and φιλεῖς both translated "lovest thou," or any of the other variations of language, we must be impressed by the grace of Jesus, which, that the restoration to service might be complete, pressed for a full repentance. The question "lovest thou Me more than these?" was doubtless intended to recall to Peter his foolish boast, "Although all shall be offended, yet will not I" (Mark xiv. 29. Dr. Dods' great authority as an exposi-

tor cannot convince me that this is not the only possible reference. See *Expositor's Greek Testament*, I. p. 870). The threefold repetition of the question would remind him of his threefold denial. Peter's grief was the sorrow of penitence, as his words " Thou knowest all things " were its confession. He remembered the guilty past which his Lord knew, and yet dared to claim that he still loved.

If there is no joy like the joy of forgiveness, surely it was a most gracious act of Jesus' grace that He gave Peter the opportunity of penitence, and Himself the occasion for pardon. Must one not add that surely that grace was shown as soon as possible and that one is inclined to sacrifice the historical accuracy of the writer of this appendix to the Fourth Gospel, so that one may identify this meeting of Jesus and Peter with that mentioned in Luke's Gospel (xxiv. 34)? One may ask, would Peter unpardoned have been found in the apostolic company? Could the loving heart of Jesus have left him so long uncomforted? The incident loses much of its significance if placed at a later date and after another meeting with Jesus; surely the restoration to apostleship must have taken place at the first and not the second meeting. The writer must leave these suggestions, as a definite answer is unattainable.

11. Paul regarded the appearance of Christ to himself on the way to Damascus as having the same character as the manifestation of the Risen Christ before the Ascension. This does not exclude the possibility already suggested, that the mode of the appearance, although not less objective, was different, as Christ had ascended to the Father. The form of Christ was invested in dazzling splendour. Without discussing the attempts to explain this vision subjec-

tively, and assuming its objectivity, we may now call attention to two indications which the narrative affords of the inner life of the ascended Lord. In the parable of the judgment He had identified Himself with His people in regarding service rendered to them as to Him, and neglect of them as of Him (Matt. xxv. 40, 45). So here the persecution of His Church is persecution of Himself, "I am Jesus whom thou persecutest" (Acts ix. 5). He, the High Priest within the veil, is touched with the feeling of our infirmities; He sorrows, suffers, struggles with us. The spread of His Gospel and the growth of the Kingdom are still His interest. The Lord describes Saul to Ananias as "a chosen vessel unto Me, to bear My name before the Gentiles, and kings, and the children of Israel" (ver. 15). Must we not ask, were none of the vessels already chosen worthy and fit for this service?

The hesitation of the Apostles in regard to the admission of the Gentiles to the Church, their indifference to the fulfilment of their commission in its world-wide range, the opposition that Paul's efforts afterwards met with from the Church in Jerusalem, compel us to recognize that Jesus did not see the travail of His soul and was not satisfied with the work of His Apostles. The persecutor had by a violent birth (1 Cor. xv. 8, ὡσπερεὶ τῷ ἐκτρώματι) to be made the preacher in order that the purpose of Christ might find fulfilment. The Lord appeared that the burden of His Church might be relieved, that the task of His Church might be discharged. Although such appearance is not now the means He uses, yet His passion with and His action in His Church, His body, "the fulfilment of Him that filleth all in all" (Eph. i. 23) are constant and universal. The "inner

life" of Jesus which has been the subject of these Studies— His truth, holiness, grace—is always and everywhere the life of God in man, and man in God.

XXIV

EPILOGUE: THE LIVING CHRIST

1. In the First Study the testimony of the Fourth Evangelist to the impression made by Jesus was discussed as a means of approach to the "Inner Life" of Jesus. Mention was then made of Paul as with John most prominent and influential in this testimony of the Apostolic Age; but as his dominant interest was not as John's in the *Eternal Word*, but in the *Living Christ*, the discussion of Paul's doctrine of Christ has been reserved for this closing study. The experimental and progressive character of his theology has been admirably described by Sabatier: "Paul's theology has its roots in the fact of his conversion. Each of his ideas may be said to have been a fact of inward experience, a feeling, before it was formulated by the understanding. We must not be misled by its external dress, by the scholastic forms which moulded the Apostle's doctrine; for at the bottom there was nothing at all abstract or formal about it. Deduction is not its favourite process. On the contrary, it always advances from the concrete to the abstract, and rises from experience to principles. Paul's is not a speculative theology, logically deduced from an abstract conception; it is unmistakably positive, having its starting point in the internal reality of faith. It would be impossible to find any-

thing more vigorous and active in growth than Paul's doctrine. It is, when properly understood, simply the direct transcription of his experience, the pure outflow of his moral and religious life, which ascending from the depths of his soul into the sphere of the intellect, there finally expands into its theoretical form" (*The Apostle Paul*, pp. 277–8).

It will be necessary afterwards to discuss where Paul borrowed "the external dress, the scholastic forms" of his theology; but what must now be emphasized is this. As the earthly life of Jesus had so impressed the Fourth Evangelist that he felt constrained to assign to Jesus the dignity of the Eternal *Logos*, so all that Paul says about the exaltation of the Risen Lord gave but expression to his own experience of the presence and power of the living Christ. Not with guesses of theological speculation, but with facts of religious life are we concerned when we study what Paul has to say about having been crucified and having risen with Christ. On the significance and value of the Crucifixion and the Resurrection we have not in the teaching of Jesus as full and clear self-disclosures as we desire, but surely we are justified in regarding the experience of Paul as "a living epistle" of Christ Himself, as a continuation of the revelation given in the "inner life" of Jesus as recorded in the Gospels. It is not an abandonment, but a completion of the purpose of these Studies if we seek to discover what Jesus as the living Christ was in and for Paul.

2. Paul's conversion, as he himself certifies, was due to an appearance of the *Risen Lord*, which he regarded as of the same kind as the appearances to the other witnesses of the resurrection (1 Cor. xv. 3–8). For him the Risen Lord was an objective reality, so manifest and so potent that the whole current of his

thought and life was directed into another channel. How abnormal was the change wrought in him he confesses in the phrase which he applies to himself, ὡσπερεὶ τῷ ἐκτρώματι, which the Revised Version has not the courage to render by a less misleading phrase than the Authorised; "as unto one born out of due time" is not a translation, but a concealment of the Apostle's meaning. "As it were to the abortion" is a rendering that does mean much. Some commentators see in the phrase a reference to "the *suddenness and violence* of Paul's birth into Christ." Others "see pictured in it the *unripe birth* of one who was changed at a stroke from the persecutor into the Apostle, instead of maturing normally for his work" (*The Expositor's Greek Testament*, III, p. 921). His conversion determined the character of his experience.

Although it is an exaggeration to affirm that he was so indifferent to, that he was content to remain ignorant of the facts of the earthly life of Jesus, yet it was not Christ after the flesh, but Christ in the Spirit, who dominated his experience. If the living Christ was not a distinct and certain reality of his own inner life, then we cannot acquit him of using misleading language. Some of the confessions of his experience may be quoted: "I have been crucified with Christ; yet I live; and yet no longer I, but Christ liveth in me: and that life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me, and gave Himself for me" (Gal. ii. 20). "For the love of Christ constraineth us; because we thus judge that one died for all, therefore all died; and He died for all, that they which live should no longer live unto themselves, but unto Him who for their sakes died and rose again. Wherefore we henceforth know no man after the flesh: even

though we have known Christ after the flesh, yet now we know Him so no more. Wherefore if any man is in Christ, he is a new creature; the old things are passed away; behold, they are become new" (2 Cor. v. 14–17). "For the death that He died He died unto sin once; but the life that He liveth, He liveth unto God. Even so reckon ye also yourselves to be dead unto sin, but alive unto God in Christ Jesus" (Rom. vi. 10–11). "For to me to live is Christ, and to die is gain" (Phil. i. 21). The vision of Christ was not always as clear, nor the communion so close, as the passionate affection of the Apostle desired. In the earthly life there was still a separation that death alone could end. "I am in a strait betwixt the two, having the desire to depart and be with Christ; for it is very far better: yet to abide in the flesh is more needful for your sake" (23–24). "Being therefore always of good courage, and knowing that, whilst we are at home in the body, we are absent from the Lord (for we walk by faith, not by sight); we are of good courage, I say, and are willing rather to be absent from the body, and to be at home with the Lord" (2 Cor. v. 6–8). In other moods, more probably than necessarily at an earlier date, he thought of the separation as being ended by the Second Advent. "We that are alive, that are left unto the coming of the Lord, shall in no wise precede them that are fallen asleep" (1 Thess. iv. 15). "We shall not all sleep, but we shall all be changed" (1 Cor. xv. 51). Here is not the consistency of a doctrinal system, but the variation of a living experience.

3. The contents of Paul's conception of the living Christ are defined in the significance and value he assigns to the Crucifixion and the Resurrection. Christ in His character separate from sin was never-

theless by death separated from the consequences of sin, which He vicariously endured as made sin and become a curse. For Paul the Atonement is not a process, but an act. "He died unto sin once." On the other hand, however, we may raise the question whether Paul did conceive the Living Lord as raised above all share in the sorrows of mankind, especially of His body, the Church. What does he mean by such words? "For as the sufferings of Christ abound unto us (or flow over abundantly unto us), even so our comfort also aboundeth through Christ" (2 Cor. i. 5). Does he think of Christ as sharing his anxiety for his converts? Is the "fellowship of His sufferings" simply an inward realization of what the Cross meant to Jesus, or a personal participation in the sorrow which the sins of men must still bring to the heart of their Saviour? Many interpretations have been suggested of the passage in Col. i. 24, "Now I rejoice in my sufferings for your sake, and fill up on my part that which is lacking of the afflictions of Christ in the flesh for His body's sake, which is the Church." But probably Dr. Peake is right, when after a careful examination of the varied explanations, he concludes: "Paul does not claim to fill up the defects in Christ's earthly sufferings, or in the sufferings of the Church, but in the sufferings which he has to endure in his flesh, which are Christ's sufferings, because he and Christ are one" (*Expositor's Greek Testament*, III, p. 575).

We cannot think of Paul, however, as imagining that only his sorrows were shared by Christ. We must apply to the Head of the body the principle Paul affirms for the members: "Whether one member suffereth, all the members suffer with it; or one member is honoured, all the members rejoice with it"

(1 Cor. xii. 26). The rebuke of the Risen Lord at his conversion, "Saul, Saul, why persecutest thou Me?" (Acts ix. 4) would engrave on his conscience the conviction of the participation of the Living Christ in the persecution of His saints. The thought of the Epistle to the Hebrews of the High Priest touched with a feeling of our infirmities would be congenial to Paul. It would not be just to Paul's thought, however, if we did not insist that for him this passion of Christ was sympathetic, and not sacrificial. The thought still more prominent in his mind, and dominant for his thinking was, however, that the Resurrection had brought exaltation after humiliation to Jesus. The life Christ now lived was lived unto God, an undivided vision, an unbroken communion, and (may one not add?) an unhindered service. A permanent and universal mediatorial Lordship is assigned to Him. "Wherefore also God highly exalted Him, and gave unto Him the name which is above every other name; that in the name of Jesus every knee should bow. Of things in heaven and things on earth and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. ii. 9–11). It is true that Paul in a bold flight of speculative thought dares to anticipate a surrender of this mediatorial dominion, when its purpose has been fulfilled. "When all things have been subjected unto Him, then shall the Son also Himself be subjected to Him that did subject all things unto Him, that God may be all in all" (1 Cor. xv. 28). Till then, however, Christ is supreme in the kingdom of grace. As the life unto God to which the Christian has risen with Christ is a life of comfort abounding in affliction (2 Cor. i. 5), of contentment in any circumstances (Phil. iv. 12), of unfailing joy (1 Thess.

v. 16) the risen life of the Lord must be regarded as one of blessedness in which the members of His body share.

The phrase that most briefly and yet fully expresses the characteristic of this life of Christ is the first clause of the apostolic benediction, "the grace of our Lord Jesus Christ." It is love freely communicative of every good gift, enlightening truth, satisfying and constraining affection, all sufficient and all triumphant strength. This grace is the channel of the love of the Father, but itself reaches men through the fellowship of the Spirit. In the confession of Paul's religious experience there is the same variety of presentation as in the teaching of Jesus in the *Fourth Gospel*. Sometimes the presence of Christ is an immediate contact, and the power of Christ is a direct communication. "Concerning this thing I besought the Lord thrice, that it might depart from me. And He hath said unto me, My grace is sufficient for thee; for My power is made perfect in weakness. Most gladly therefore will I rather glory in my weakness, that the strength of Christ may rest upon me" (2 Cor. xii. 8–9). At other times Christ comes to, and works in the believer by the Spirit. "Ye are not in the flesh, but in the spirit, if so be that the Spirit of God dwelleth in you. But if any man hath not the Spirit of Christ he is none of His. And if Christ is in you, the body is dead because of sin; but the spirit is life because of righteousness. But if the Spirit of Him that raised up Jesus from the dead dwelleth in you, He that raised up Christ Jesus from the dead shall quicken also your mortal bodies through His Spirit that dwelleth in us" (Rom. viii. 9–11). The Spirit of God is also the Spirit of Christ, and Christ is in those in whom the Spirit of God dwells. More completely is Christ identified

with the Spirit in the description of the inward illumination and transformation of the believer. "Now the Lord is the Spirit: and where the Spirit of the Lord is, there is liberty. But we all, with unveiled face reflecting as a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit" (2 Cor. iii. 17, 18). For Paul the fellowship with the living Christ and the indwelling and inworking of the Holy Spirit are one and the same.

May we venture to put the explanation briefly? The one God, Father, Son and Spirit reveals and communicates Himself; the living Christ invested with the concrete personality of the historical Jesus is the *content*, but since the withdrawal from sight of the historical Jesus, the Spirit is the *mode* in which God shows and gives Himself. It depends on religious temperament and spiritual discernment whether this revelation and communication of the one God will be conceived more vaguely as the operation of the Spirit or more vividly as the presence of the living Christ. Paul does not exclude from his teaching the former mode of representation; but it may be claimed that he is most distinctively himself in the latter. His "faith-mysticism," as it has been called, is one of the most valuable gifts he has bestowed on the Church.

5. However original may have been his expression of his experience, he was not solitary. In the missionary commission in Matthew xxviii. 18–20 the fundamental ideas are clearly expressed. The universal presence ("lo, I am with you alway even unto the end of the world") and the supreme authority, ("All authority hath been given unto Me in heaven and on earth") of Christ are the convictions on which

the command to evangelize the world rests. In the Farewell Discourse in the Fourth Gospel (see the *Nineteenth* Study) Jesus promises the presence to the disciples, but He also promises them another Paraclete. "I will pray the Father, and He shall give you another *Comforter* that He may be with you for ever" (John xiv. 16). "I will not leave you desolate: I come unto you. Yet a little while, and the world beholdeth Me no more; but ye behold Me; because I live, ye shall live also. In that day ye shall know that I am in My Father, and ye in Me, and I in you" (18–20). The Presence of the other Paraclete does not exclude, but includes the Presence of Christ and in Him of the Father.

Here again it is the one God who dwells and works in man without any artificial distinction of persons and functions such as is found in ecclesiastical dogma. If the Fourth Evangelist does not seem to have so vividly conceived the *living Christ* as a concrete personality, yet the indwelling and inworking of the Holy Spirit invested with deeper meaning and higher worth his reminiscences of the historical Jesus. This process has already been described in the *Critical Introduction*; and in the *Constructive Conclusion* it will be shown how closely related are the certainty of the Risen Lord and the enthusiasm of the Holy Spirit. A modern instance of an experience of the Living Christ similar to Paul's may be quoted.

Dr. Dale sums up the *argument from experience* in the first lecture of his book on *The Living Christ and the Four Gospels* in these words: "And so the faith in the living Christ of those who have had the great experiences of His power and grace which I have described is not shaken by any assaults on the historical trustworthiness of the story of His earthly ministry.

Much less can it be shaken by discussions concerning the nature and origin of the ancient Scriptures of the Jewish people. . . . They may be uncertain about the books; they are sure about Him. Both Christian scholars and the commonalty of Christian people approach the controversies on these ancient records with a settled faith in His power, His grace and His glory. Their faith in Him rests on foundations which lie far beyond the reach of scientific and historical criticism. They know for themselves that Christ is the Saviour of men; for they have received through Him the remission of their own sins; He has translated them into the Divine Kingdom; He has given the strength for righteousness, and through Him they have found God" (p. 23).

It is probable that Dr. Dale exaggerates faith's independence of criticism. If it were convincingly proved that Jesus never lived, or was not at all as the Gospels represent Him, but only a good and a wise teacher and martyr, it is very doubtful whether the faith of the majority of Christians would not be strained to breaking-point. Further, as Christians to-day have not a vision of the Risen Lord such as Paul had, their approach to the living Christ is through the historical Jesus. Would not the living Christ be vague and abstract for Christian thought, were He not clothed in the garments of the words and works of the historical Jesus? With these qualifications, however, the statement may be accepted as valuable evidence that generally the distinctively Christian experience is similar to Paul's, a fellowship with the Living Christ. It is this conception also which is becoming more and more regulative of preaching the Gospel, even in what is specially described as evangelistic work. It is not a plan of salvation which men

are asked to believe after they have more or less understood ; it is a living Saviour who is presented to them so that they come to know and trust Him. It is life alone that evokes and sustains life, and so doctrine about Christ cannot take the place of experience of Christ. Ritschl and his school seem to the writer justified in insisting that it is the historical Jesus through whom primarily God's revelation comes to men : for it is His grace present in word and deed that lifts them into communion with the living Christ.

6. It is sometimes objected that the living Christ means only and can mean only the presence of God Himself, and it is a mistake to identify an eternal principle with an historical person. God as Father by His permanent and universal operation makes men His children. In no other was this filial consciousness so distinct as in Jesus, but it would be a mistake to suppose that even in Him was the principle of divine sonship for man perfectly realized, and still more to assume that on Him as the firstborn the whole family of God should depend for mediation through His grace of the Father's love. History gives to names a definite meaning, and those who assume this attitude should to prevent confusion cease to call themselves Christians ; for if the Christian name means anything it does mean the confession of Christ as the divine Saviour and Lord, the Mediator between God and man. Although the Christian experience is its own evidence, and is not capable of a complete intellectual demonstration from a standpoint that is not Christian, some considerations may be offered to show that the Christian experience is not without its reasons.

(i) Personality is greater than any of its expressions or manifestations in word or deed. The greatest

power which can be brought to bear on any person is the immediate influence of another person. We are made or marred by the men to whose influence we submit ourselves. Influence is more subtle and secret than spoken word and shown example. That the whole force of Christ may be brought to bear on men, it is needful that His personal influence should continue to act immediately on them. Is it reasonable to suppose that to a few men for a short time only the highest and greatest influence for truth and righteousness should have been confined, and that the rest of the race should be left to less direct and potent impressions? Surely, if the historical Jesus has the significance and value for the race which is generally accorded to Him, it is a justifiable conclusion that His relation to it would become universal and permanent not in a less immediate and influential form than in the days of His flesh.

(ii) It must be maintained that the teaching and example of Jesus would in some measure lose their authority and constraint if He shared the common lot in death. If the lips which spake the truths which are the light of all our seeing were now closed in the eternal silence, if the life which revealed hidden glories in manhood were lost in the eternal darkness, why should mankind claim for Him what it has not claimed for any other of the sons of men? It is because He is Himself using as means of His present action in His Spirit His own teaching and example, that these are not a failing memory and a fading impression among men, but continue to be still a revelation of the living to the living, the action of a person on persons.

(iii) It may be argued that we need not assume the presence and power of the living Christ Himself to

explain Christian experience, but that it is fully explained by the action of the eternal and infinite God Himself, who uses for His own ends the teaching and example of Jesus. In answer to this contention we may reasonably maintain that mediation by historical agents and instruments is the method of the revelation of the infinite and eternal God. The reason for this fact may be that only thus can the finite apprehend the infinite, and the temporal receive the eternal. Even as the Incarnation was necessary to reveal as a reality, beyond doubt or question, the Fatherhood of God, so may the continuation of the Incarnation in the presence and power of the living Christ be necessary to the realization of the full effects of that revelation. There is no change of method, but continuity of purpose with God. As through a personal humanity He first revealed Himself, so He continues the realization in human history of all that His revelation was intended to do for man through the personal action of Christ. For those who believe that in Jesus the Word of God became flesh, it is not difficult to believe that He still lives and works. Nay, rather very strong arguments would be required to convince them that He who so taught and wrought in the name and power of God had retired into silence and inactivity, or had by God been reduced to being an idle, if interested, spectator of the progress of the work He had begun in the world.

(iv) These considerations, if by themselves they might not produce absolute conviction, are confirmed unto certainty by the promise of Jesus Himself, and by the testimony of the New Testament to the fulfilment of the promise. Jesus, in view of His death, did not fear any lessening of His personal influence over His disciples as every other man has; but He

confidently expected its increase, perpetuation and extension. The Christian Church did not ascribe its origin to the teaching and example of a dead man. The New Testament, not only in its direct references to the fact of the Resurrection, but in its whole representation of the Christian life as a life in the living One, is a false and untrustworthy book if Christ is no more than a memory and impression of a *man dead*. It can claim to be sane and sincere literature, only if He who was dead is alive, and liveth for evermore, as personally present to the faith of believers, and personally active in the work of His Church. With this reasonable conviction we need not concern ourselves with curious and subtle questions as to whether the glorified body of Jesus is now localized in heaven, or possesses an ubiquity corresponding to His universal presence, as the conditions of the unseen world are unknown to us. Christ as revealer of God and redeemer of men is so closely united to the God and Father of all, that wherever God's love is it is through Christ's grace.

7. It is from this faith in the living Christ that Paul reaches his doctrine of pre-existence, which is for him less prominent and important than for the Fourth Evangelist. The grace and the glory of the living Christ are reproduced in the pre-existent. It is true that for Paul the resurrection was of special significance. Christ "was constituted to be" (introduced to the glory and authority of) "the Son of God with power, according to the spirit of holiness, by the resurrection of the dead" (Rom. i. 4). His exaltation was a result of and reward for His humiliation (Phil. ii. 9). Yet to the name which is above every name in the exaltation after the Resurrection corresponds "being in the form of God" and "the equality

with God which is not counted as a prize" (ver. 5). Although in the statement of his doctrine Paul may have been influenced by current modes of thought, yet the root of his belief in the pre-existent divinity of Christ is in the soil of his experience of the living Christ.

Harnack's brief account of Paul's conception deserves quotation:—

"According to one of the Apostle's ways of regarding the matter Christ, after the accomplishment of His work, became the πνεῦμα ζωοποιοῦν through the Resurrection. But the belief that Jesus always stood before God as the heavenly man (1 Cor. xv. 47) suggested to Paul the other views, that Christ was always a 'spirit,' that He was sent down by God, that the flesh is consequently something inadequate and indeed hostile to Him, that He nevertheless assumed it in order to extirpate the sin dwelling in the flesh, that He, therefore, humbled Himself by appearing, and that this humiliation was the deed He performed. This view is found in 2 Corinthians viii. 9, 'though He was rich, yet for your sakes He became poor'; in Romans viii. 3, 'God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh'; and in Philippians ii. 5 f., 'Christ Jesus being in the form of God emptied Himself, taking the form of a servant, being made in the likeness of men, and being found in fashion as a man He humbled Himself,' etc. In both forms of thought Paul presupposes a real exaltation of Christ. Christ receives after the Resurrection more than He ever possessed ('the name which is above every name'). In this view Paul retains an historical interpretation of Christ, even in the conception of the πνεῦμα Χριστός. But while many passages seem to imply

that the work of Christ began with suffering and death, Paul shows in the verses cited, that he already conceives the appearance of Christ on earth as His moral act, as a humiliation purposely brought about by God and Christ Himself, which reaches its culminating point in the death on the Cross. Christ, the divine spiritual being, is sent by the Father from heaven to earth, and of His own free will He obediently takes the mission upon Himself. He appears in 'the likeness of the flesh of sin,' dies the death of the Cross, and then, raised by the Father, ascends again into heaven in order henceforth to act as 'the Lord of the living and the dead,' and to become to His own people the principle of a new life in the spirit. Whatever we may think about the admissibility and justification of this view, to whatever source we may trace its origin, and however strongly we may emphasize its divergencies from the contemporaneous Hellenic ideas, it is certain that it approaches very closely to the latter; for the distinction of spirit and flesh is here introduced into the concept of pre-existence, and this combination is not found in the Jewish notions of the Messiah. Paul was the first who limited the idea of pre-existence by referring it solely to the spiritual part of Jesus Christ, but at the same time gave life to it by making the pre-existing Christ (the spirit) a being who, even during His pre-existence, stands independently side by side with God. He was also the first to designate Christ's flesh as 'assumed' and to recognize its assumption as itself a humiliation. To him the appearance of Christ was no new manifestation, but a kenosis, a humiliation and an impoverishment" (*History of Dogma*, i. 327–328).

8. It is not necessary for our present purpose to follow into details his exposition of the contrast

between the Jewish and the Hellenic view of pre-existence. According to the former whatever of value appeared on earth had a real pre-existence in God's foreknowledge in heaven; so the Messiah, who hidden with God before the creation of the world appears in the fulness of the times. According to the latter the spirit alone as eternal pre-exists, and in time assumes the perishable flesh as an altogether inadequate mode of manifestation: this conception is specially applied to the higher and purer spirits. A transition from the former to the latter view is found in the conception, also Jewish, of the earthly manifestation as only a copy of the heavenly reality which unchanged continues with God. This brief statement suffices to show how far Paul was influenced by Hellenic modes of thought.

In reference to Harnack's statement generally two qualifications seem necessary. In the *first place*, it is probable that Harnack has somewhat over-emphasized the dualism in Paul's thought, although it must be admitted that he conceives the flesh, which as the seat and organ of sin he describes as "flesh of sin," as assumed by the Son of God. The humiliation, however, does not seem to lie only in the assumption of flesh, but rather in the contact and conflict with sin that this involved. In the *second place*, the concrete individuality he assigns to the pre-existent Christ seems explicable not so much by any borrowed idea of a "heavenly man" as by an almost inevitable projection into the pre-existent state of the historical personality of Jesus.

9. Turning now from Harnack's exposition to Paul's own statement two points specially demand our scrutiny. The first is this conception of the pre-existent Christ as a personality distinct from God.

The criticism in the *First Study* of the same conception of the Fourth Gospel must be here recalled, and the same modification must be insisted on. The pre-existent Word or Son cannot be conceived as a concrete individual as the historical Jesus is. Paul uses the language of vivid imagination and intense emotion, and we must translate his language into more strictly defined terms. We have here *Vorstellung*, and not *Begriff*.

The second point is the description of the Incarnation as a personal choice of the pre-existent Christ, the account of the *kenosis* as a temporal act. It must be remembered that this passage in Philippians is not introduced for doctrinal definition, but for practical exhortation. Christ is presented for imitation as an example of self-sacrifice. This example is not confined to the earthly life. Paul in imagination projects into the pre-existent state the characteristics of the days of the flesh. Should we then, as theologians have been wont to do, strain every term in this passage with a heavy burden of dogmatic exposition? Emphasis has been laid on the Greek aorist ἐκένωσεν, as indicating a single act. It is of the Word or Son of God in eternity that the words are written. Do the niceties of Greek grammar apply to the activity of the eternal God? In the *Constructive Conclusion* the Word or Son Himself will be described as the *kenotic* principle in God, God's self-limitation for self-expression and self-communication, and kenosis will be represented not as a *temporal act*, but as an *eternal mode* in God. Just as little as we can transfer to the pre-existent state of Christ the concrete individuality of the historical Jesus, can we transfer the temporal act of self-humbling. It is not Christ as a separate personality from God who in a temporal act empties

Himself to become man. It is God as Son who is ever emptying Himself, and in the Incarnation the highest stage in history of that divine *kenosis* is reached. Self-sacrifice is the capacity and the character of the eternal God.

10. While Paul lived in the fellowship of the living Christ, while in his faith-mysticism he was both crucified and risen with Christ, he nevertheless held fast to the common hope of the Apostolic Age of the Second Advent. It is not probable that he ever consciously or deliberately gave it up, although there can be little doubt that it was less prominent towards the end of his life than at the beginning of his ministry. The confident expectation of life until the Parousia seems gradually to have faded, and he looked to reunion with Christ through death. In the Fourth Gospel we have a parallel phenomenon. The older eschatology is retained, while a new meaning is given to the return of Christ (John xiv. 16–21), the resurrection (v. 25–26), and the judgment (iii. 17–21 ; ix. 39). Christ comes back to His disciples in the Spirit, He executes a present judgment on men, and from Him too proceeds a present quickening.

The eschatology of Jesus must be interpreted on the analogy of prophecy, where fulfilment always transcends, and does not correspond with prediction (see the *Tenth* and the *Fourteenth Study*). The common hope of the Apostolic Age of an immediate return of Christ in power and glory was not fulfilled. In Paul and John alike we discern a growing detachment from this eschatology as regards their own inner life. History, which is God's commentary on all such expectations, makes incredible this eschatology in its literal form, and confirms as reasonable the more spiritual view towards which both Paul and John

tended. Whatever the future may hold of surprise for us, we cannot now attempt to forecast the final outcome of the spread of the Gospel and the growth of the kingdom on earth in the imagery of the Apostolic Age. But common to us and the apostles is the Christian experience, the fellowship of the living Christ through the indwelling and inworking of His Spirit. The historical Jesus is not merely the object of an antiquarian interest; for He is the same as the living Christ.

The more we contemplate "the inner life" of the historical Jesus, as we have endeavoured to do in these *Studies*, the more shall we realize the inner life of the living Christ within us. Paul concentrated his attention on the Crucifixion and Resurrection, and found these events spiritually reproduced in himself in separation from sin and dedication unto God. These events must continue to be the centre of our interest also, but we may extend Paul's method to the whole life of Jesus. This is, and this only salvation, to be one in spirit with the Saviour, to have that mind in us which was also in Christ Jesus, that grace which exchanged riches for poverty to enrich the poor. Evangelicalism has sometimes been ethically unimpressive and uninfluential, because it substituted belief in a plan of salvation for union with the living Christ as Saviour, and because when it conceived the living Christ it was as a theological abstraction, and not as the concrete personality of the Jesus of history. The full meaning and the whole worth of the Gospel of the grace of God can be discovered only in the Gospels, in the "Inner Life" of Jesus, which is not merely a past event but a present experience to all to whom Christ crucified is the power and wisdom of God unto salvation.

CONSTRUCTIVE CONCLUSION

In the Critical Introduction the question regarding the Person of Christ was asked—What can or do we know about Him? Now we turn to another. What, in view of the knowledge of Him, which has been exhibited in the preceding Studies, can and ought we to think about Him? For this *Constructive Conclusion* we must first get together our material in a discussion of the *evidence regarding His Person*, and then rear our structure in *the doctrine of His Person*.

I. The Evidence for the Person of Jesus

1. In the article on Christology by Dr. J. Agar Beet in Hastings' *Bible Dictionary*, vol. I, pp. 386–389, it is stated: "The purpose of this article is to reproduce the conception of Himself and of His relation to God left by Christ in the minds of His earliest followers; and then to estimate the truth and worth of this conception." The article is confined, however, to the "one harmonious picture of the dignity of Christ" and its development. So also Dr. Stalker in his book on *The Christology of Jesus* deals only after an introductory chapter on "The Importance of the Teaching of Jesus" with the titles Son of Man, Son of God, Messiah, Redeemer, Judge.

If Christology is the doctrine of the Person of

Christ both writers seem unduly to restrict their treatment of it. The humiliation of Jesus as well as the dignity of the Christ should have a place in a statement of the doctrine; and in view of the tendencies of thought in the Christian Church generally to emphasize the Divinity at the expense of the humanity this seems to be specially necessary. While formally condemned, docetism has prevailed in Christian thought on this theme. One service the religious-historical method has rendered. It has for students of the New Testament made more real the environment of Jesus and His close connexion with it. While Christian faith in Christ as God must correct the tendency of this method towards a humanistic and even naturalistic explanation of His Person, the results of its application to the Gospels can counteract the bias towards docetism. In gathering together the evidence about the Person of Christ we shall begin with an account of the state of humiliation.

2. Were it not that misconception on this matter is so common, it would seem unnecessary to begin by insisting that Jesus, though Divine, did not possess any of the attributes of the transcendent God displayed in His immanent relation to the world, omnipresence, omnipotence, or omniscience. He dwelt in a body subject to the conditions of space. He was absent from His disciples, and only promised a continuous presence in the future. His miracles were acts wrought in dependence on God by power entrusted by God, and were conditioned by human faith. He expressly disclaimed knowledge of all things. His perfect knowledge of the Father did not involve knowledge of the day or the hour of His second coming. The limitation of His knowledge is proved by His disappointments and surprises, His inquiries, His

increase of knowledge by experience, His looking to God for guidance in the course of His ministry, His exposure to temptation. His liability to temptation not only shows the limitation of His knowledge, but also the subjection of His moral character to development. His will was free, and evil was a possibility to Him as well as good. While He was without sin His moral perfection was no physical neecessity, but a personal victory over all temptations. Intimate as was His communion with God, confident as was His attitude towards God, yet He was ever dependent on, and submissive to God as His Father.

How fully He walked with God by faith and not by sight is shown on the one hand by His uncertainty in Gethsemane regarding the necessity of His death, and on the other by the obscuration on Calvary of His consciousness of His Father's presence with Him. This faith was being ever expressed and exercised in prayer. He was also subject to human emotions of joy unto spiritual exaltation and of sorrow even unto groans and tears and the agony of a broken heart. He shared all man's bodily needs and pains, weariness and weakness, hunger and thirst. He even tasted death. His limitation of knowledge, His liability to temptation, His subjection to emotion show that in mind, will, heart He was truly and fully man. Humanity was not merely a tabernacle He inhabited, or a vesture He assumed, or an organ He controlled in His vision of, communion with, and service of God as His Father. He thought, felt and willed as man, and the revelation and communication of God in Him was under human conditions.

3. Nevertheless He knew God with a unique knowledge which He alone could impart to men ; He was tempted in all points yet without sin, for He

knew no sin; He loved God with absolute affection, and God's love was through Him conveyed perfectly to man. He cannot be described in the terms of ordinary humanity. The facts of His vocation, ministry, sacrifice, influence demand no less that we confess His Divinity. Where are we to look for the most convincing evidence that Jesus was Divine?

In his criticism of Ritschl's view that Jesus for us has the religious value of God, Dr. Denney mentions as the features which give Christ's Godhead an objective character (1) "the supernatural birth," (2) "the pre-existence taught by Paul," (3) "the doctrine of the Incarnation of the *Logos*, at least as taught by John" (*Studies in Theology*, p. 14). To these the older apologetics usually added (4) the physical resurrection from the dead, (5) the fulfilment of prophecy, and (6) the performance of miracles.

The writer himself accepts every one of these evidences. It has been proved in previous Studies that the entrance of the Incarnate Word of God as well as His "exodus" may be regarded, harmoniously with His Person in its Divine significance and value for mankind, as supernatural (see the Second and Twenty-third Studies). The apostolic interpretations of Paul and of John may be accepted as credible and reasonable; the Jesus of history may be conceived as the Eternal Word and the Living Christ (see the First and Twenty-fourth Studies). That His healing ministry was not confined to cures by *moral therapeutics* has been argued in the *Critical Introduction*. Not only was the hope of salvation which was rooted in, and grew out of Hebrew faith in Jehovah as the covenant God fulfilled in Jesus, but He was consciously guided in carrying out His vocation by these prophetic anticipations (see the Fourth Study). Although our

conception both of prophecy and miracle has been very considerably modified in recent years, yet the reality both of prophecy and miracle and their connexion with the Person of Christ may still be maintained.

It is not because the present writer has abandoned in doubt or denial any of these features of the Divinity of Christ that he declines with Dr. Denney to regard any of them as primarily or pre-eminently giving Christ's Godhead an objective character. But in presenting evidence we must consider not only what is true, but also what will most effectively persuade and convince. The present age is suspicious, without adequate intellectual justification, the writer holds, of the supernatural; miracle is an offence to the mind of to-day. But on the contrary, it is receptive of and responsive to evidence, moral and religious in character; goodness and godliness and grace do make a telling appeal. The features which the older apologetics throw into the forefront would be for many hindrances, and not helps to faith. It is only when the Godhead of Christ has secured acceptance that the supernatural mode of the entrance or the exodus of His earthly life becomes credible; that the apostolic interpretations of His person appear reasonable; that a miraculous anticipation and a miraculous manifestation of His work is seen to be harmonious with His position and function in human history. We shall for this reason concentrate attention on other features of Christ's Person.

4. The writer in his book on *The Ritschlian Theology* expressed his acceptance of Ritschl's method of dealing with the Person of Christ, that is by beginning with His work (p. 271); and further consideration during the time that has since elapsed has fully confirmed this conviction. This standpoint has been implicit

even in ecclesiastical dogma, although not consistently maintained. For the Greek mind deification of man was the end of the work of Christ; the formula was: God became man that man might become God; there was in this special reference to the change of human nature from corruption to immortality. Accordingly there was an inevitable tendency in Greek thought towards monophysitism, the absorption of the human in the Divine nature of Christ correspondent with the change needed by and effected for man. So in the Lutheran Christology the necessity of securing a corporeal presence of Christ in the Supper was the reason for the emphasis on the communication of the Divine attributes to the human nature. As the Reformed Christology was not dominated by the same sacramental interest, it was free to lay stress on the reality of the human nature in distinction from the Divine. Whether doctrine is consciously regarded as value-judgment or not, it is quite certain that the controlling consideration in defining the truth about the Person of Christ will be the worth experienced in His work. What He as Saviour has done for us that He will be to us; and it is futile to strive for an *objectivity of doctrine* distinct from and independent of the *subjectivity of experience;* although on the other hand the common Christian experience should be the standard.

As we have adopted Ritschl's method it will be proper to take his application of the method as our starting-point. The personal vocation of Jesus was the establishment of the Kingdom of God among men, the introduction of men into the same filial relation to God and fraternal relation to one another as was His own. His function is primarily kingly, but He rules the kingdom He establishes as prophet or God's

representative to man, and as priest or man's representative to God. He reveals God, and He redeems man. From redemption, however, Ritschl excludes the conceptions usually associated with it, and describes it as the reproduction by Christ in man of His own relation to God. While this priestly function is exercised in the Church, the individual believer appropriates it by faith. The personal vocation Jesus fulfils perfectly in action and passion alike; but He who perfectly reveals God to man and perfectly redeems man unto God must have for man the value of God. This religious valuation which is consequent on the ethical estimate of the perfect fulfilment by Jesus of His vocation is expressed in the predicate of His Divinity. Beyond this Ritschl forbids us to go. We are to be content to give the reason *why* Christ is to our faith Divine; we must not try to discover the *cause* how Christ is in reality Divine.

One step Ritschl does take beyond history in time. He affirms that Christ exists eternally for God "as He is revealed to us in temporal limitation." The features Christ displays which lead us to assign to Him the predicate of Divinity are His grace and truth, His dominion over the world in His independence of its weal or woe, and His success in establishing the community that reproduces Him.

5. Without accepting as adequate Ritschl's view of redemption, or submitting to the arbitrary restriction he would place on the endeavour thoroughly to understand the Person of Christ in pressing from the *why* of religious experience to the *how* of metaphysical thought, we may recognize the gain there is in substituting the conception of a vocation to be fulfilled for an office to be discharged; for the former is essential to the personality as the latter is not. The

personality is made perfect in the fulfilment of the vocation as it need not be in the discharge of the office. Or to put it otherwise, what Jesus *was* in Himself constituted what He *did* for mankind. The Person, conceived not *statically* as product of an eternal act but *dynamically* as process of a temporal development is identical with the work. Jesus is for us what He is in Himself. We may also accept the distinction Ritschl makes between the prophetic and the priestly function, although we must not separate the operations, for the *truth* about God which the prophet reveals is the *grace* in man by which the priest redeems. We must of course be very careful not to measure the operation of either function in Christ by human prophet or human priest. He perfectly fulfils what man imperfectly attempts. His identity with God is so absolute, that He is the image of the invisible God ; His identification of Himself with man is so complete that He as fully participates in man's lot in His Sacrifice as He fully communicates His life to man by His Spirit. It is due to Ritschl's inadequate conception of sin, guilt, judgment that his representation of the priestly function of Christ—His redemptive activity—falls so short.

The subordination of the priestly and the prophetic function to the kingly accords with the prominence that Ritschl gives to the conception of the Kingdom of God as the regulative principle in theology. It expresses the supremacy of Jesus in the realm of revelation and redemption alike ; as prophet He has absolute authority to speak to men in the name of God ; as priest He has entire sufficiency to bring men unto God. But if God's making Himself known in truth and grace so that men might be brought into fellowship of love with Him is the chief end of Creation and Provi-

dence alike, the supremacy of Christ in revelation and redemption must have a cosmical as well as historical significance and value.

Ritschl's conception of Christ's dominion over the world must be very considerably modified. Christ was not merely independent of the world's smile or favour; He did not merely in His faith in God believe that all things were working together for His good; His confidence and courage were not due merely to the conviction that God's providence embraced Him with an individual guidance and guardianship, care and bounty. If the Kingdom of God is the essential purpose of God in the world, then He who establishes and maintains and extends this kingdom, not only is mediatorially supreme in it; but the supremacy, not necessarily as a physical omnipotence, but as a moral and spiritual sovereignty, directive of the cosmic evolution, extends to the whole universe. Keeping these traditional categories, and with these modifications of Ritschl's exposition of them, we may accept this provisionally as an account of the work of Christ.

6. Herrmann's conception of the work of Christ deserves study, as its emphasis falls rather differently than Ritschl's. The historical person of Jesus is the divine revelation; this sums up his position; but he has his own view of what constitutes divine revelation, and what belongs essentially to the historical person of Jesus as the divine revelation. It may be said that for Herrman the ideas of revelation and redemption blend into one. He recognizes man's sense of guilt as well as feeling of misery; and the deliverance from these he regards as revelation. "To temptation from need there is in the Christian allied temptation through the inner self-judgment of guilt; to disgust with the world there is in us added

disgust with ourselves. If anything whatever were to bring us out of this state of death, then we could greet that truly with the prophetic word : ' the people that walketh in darkness seeth a great light.' Whatever should appear to us in such a situation and in such a manner as something never experienced, that we could with sincere truthfulness call revelation " (*Der Begriff der Offenbarung*).

It is the individual experience of passing " from darkness into God's marvellous light " that Herrmann calls revelation. This inward change is brought about by Christ, in whom God is present and acts, and who inspires and sustains the faith that grasps God's grace. Without now dwelling on the arbitrary definition of revelation in identifying it with the human experience that receives it rather than the divine person who communicates it, we may pass to the more important question, What is it in the person of Jesus which makes Him so reveal God to man ? Not all the facts of the life of Jesus possess this meaning and worth. Some of these facts in the present critical attitude towards the evangelical records may be hindrances rather than helps, if unduly insisted on. There is a core of revelation in the evangelical history which can command its own acceptance. " We are to allow ourselves, as the disciples did then, to be seized and uplifted by that which in our position touches us as something indubitably real. That is, in the first place the testimony of the disciples to the power and majesty of Jesus. The second is the inner life of Jesus, which from the testimony of the disciples meets us as something real and active in the world. In this we have Jesus Himself as the source of our salvation " (*Verkehr des Christen mit Gott*, p. 64, Eng. Trans., pp. 66–67.)

What is the inner life of Jesus? "The fact is undisputed that the Christ of the New Testament shows a firmness of religious conviction, a clearness of moral judgment, and a purity and force of will, as these are not found united in any other figure in history." He not only "shows us the image of a man who is conscious that He does not fall short of the ideal for which He offers Himself"; but also "He has the confidence that He can lift men to such a height that they will partake of the highest good in their full surrender to God, and therefore in a life of love." Christ is, to adopt Paul's phrases, not only the perfect living soul, He is also the potent life-giving Spirit. He therefore can offer Himself to men as Saviour. "It is a fact for us that within history stands Jesus with the claim that He exclusively is Himself salvation for all men." For "He founds in us by the fact of His personal life a certainty of God which lies beyond all doubt." The care of God for Jesus makes us sure that there is a God who cares. What assures us that God cares for us as He cared for Jesus is the attitude of Jesus Himself towards sinners. "The same man through whom the reality of God becomes comprehensible and certain to us, deals in a friendly way with the men who are conscious of their distance from God," and "this personal bearing of Jesus rouses us to the confidence that His God is our God, and therewith into the range of the love of God" (op. cit., pp. 67–79, Eng. Trans., pp. 70–81). We now know that we are forgiven, for the communion with us sinners into which God enters in Jesus is forgiveness.

It is only when the "inner life" of Jesus has in some measure already become the divine revelation in us that we realize the necessity and the efficacy of the Cross. "When the believer has once seen in the

message from God which comes to him in Christ the divine forgiveness as made his very own, then his faith has a presentiment that God could again enter into communion with sinners only through the fact of the moral personality of Jesus as made perfect in suffering. Yes, still more. The believer says to himself, involuntarily looking back on the life of Jesus, what we should have suffered, He suffers" (p. 107, E.T., 106–107). Christ effects salvation because He brings God to men, and men to God in loving fellowship. It is Christ's religious consciousness (His prophetic function) and His moral character, perfect, compassionate, sacrificial (His priestly function) that constitute His saving efficacy (His kingly function, whereby the kingdom of God is established among men).

7. As Harnack belongs to the critical school, as Ritschl and Herrmann do not, it will be interesting to compare how far from his avowedly purely historical standpoint in his book, *Das Wesen des Christentums*, he can go in defining the work of Christ, and His person in relation to His work. In the Gospel Harnack finds three circles of ideas:—(1) "The Kingdom of God and its coming"; (2) "God the Father and the infinite worth of the human soul"; (3) "the better righteousness and the command of love." It is evident that the definition of the Kingdom might embrace all the other ideas. In regard to the person of Christ he insists that Jesus "desired no other faith in His person, and no other attachment to Himself, than what is contained in the keeping of His commandments." If we remember Jesus' commands, "Come to Me," "Learn of Me," "Believe in Me," "Take My yoke," "Follow Me," "Lose your life for My sake," "Forsake father and mother for Me,"

this does seem a very one-sided statement; but Harnack himself very materially qualifies it. He lays stress on Christ's dependence on, and submission to God. "He described the Lord of heaven and earth as the God and Father, as the Greater, as the only God." About this there can be no dispute; more dubious is the statement in view of the claims Jesus made for Himself as mediating man's relation to God "over against His God He even includes Himself among other men" (p. 80). He, however, fully recognizes Christ's uniqueness in His knowledge and revelation of God. "Jesus is convinced that He so knows God as none before Him, and He knows that He has the calling to impart to all others by word and deed, this knowledge of God, and therewith the filial relation to God."

Reference has already been made to his recognition of the inexplicableness of this consciousness in any terms of human psychology. He even admits that when the Fourth Evangelist represents Jesus as saying "Thou lovedst Me, before the foundation of the world," He has the warrant of Jesus' own certainty regarding His relation to God. His insistence that the Father alone belongs to the Gospel, and not the Son—of which a great deal has been unwarrantably made in his condemnation—is immediately qualified by the assertion that Jesus "is the way to the Father, and He is as appointed by the Father, also the Judge," and that "He is the personal realization and power of the Gospel, and will be yet always experienced as such" (pp. 91, 92). The faith of the primitive community in Christ's offering of His life for it he holds had the warrant of Christ's own teaching. "If we add that Jesus Himself described His death as a service, which He was offering to the many, and that by a

solemn action He established for it a continued remembrance—I see no reason to doubt this fact—then we understand how this death, the offence of the Cross, must needs be moved to the centre" (p. 101). The three reflexions he adds, justify the conclusion that he does recognize an atoning efficacy in the death of Christ. While rejecting the records of the appearances of Jesus, he accepts the apostolic conviction of Christ's victory over death. "From this grave the indestructible faith in the conquest of death and an eternal life has taken its origin" (p. 102). He assigns to Christ, then, the revelation of God as Father, the forgiveness of sin, and the hope of immortality as the work of God for man.

8. *Bousset* goes very much further in his criticism of the literary sources of the life of Jesus than Harnack does. As regards the foreknowledge and foretelling of the meaning and the worth of His death by Jesus Himself he will not venture beyond a perhaps. Nevertheless, scanty and doubtful as the authentic tradition about Jesus seems to him, he too has caught the enthusiasm for Christ's Person.

"Leader of the ages and nations to God, for death and the grave could not hold His person and His spirit. The days of the Passion were followed by Easter in the disciples' hearts, and with the tidings that their Lord had risen again and was alive they founded the first Christian community. What the disciples actually experienced in those Easter days belongs not to an account of Jesus' life and personality, but to the history of the primitive Church. One thing, however, must be said in conclusion of this brief sketch, in order that we may judge the life of Jesus by the proper standard. The manner in which they experienced these impressions belongs to the

outward and passing form. But the inmost substance of their Easter visions was that the figure of their Lord and Master appeared again before their mental eyes, clad in all the strength and splendour in which they had known it upon earth, yet now transfigured and freed from the chances and changes of our mortal life. It was that figure itself, and no experience of an outward nature, that compelled their souls, when they declared that their Lord lived again and would be with them always, even unto the end of the world. To this the history of man has said Yea and Amen. And in spite of the separation of time and the frequently exasperating uncertainty of the tradition, we who occupy our place in the history of Jesus through the centuries can still feel His presence near us, with His trust in God and His nearness to God, His relentless moral earnestness, His conquest of pain, His certainty of the forgiveness of sins, and His eternal hope. And when we absorb ourselves in the contemplation of that figure we feel a great uprising of the spirit. For there we touch indeed upon the foundations of our own spiritual and personal existence " (*Jesus*, pp. 209–211).

The influence which the personal character of Jesus has exercised in human history is described with no less enthusiasm by Lecky.

" It was reserved for Christianity to present to the world an ideal character, which through all the changes of eighteen centuries has inspired the hearts of men with an impassioned love ; has shown itself capable of acting on all ages, nations, temperaments, and conditions ; has been not only the highest pattern of virtue, but the strongest incentive to its practice, and has exercised so deep an influence that it may be truly said that the simple record of three short years of active life has done more to regenerate and to soften

mankind than all the disquisitions of philosophers and all the exhortations of moralists. This has, indeed, been the wellspring of whatever is best and purest in Christian life. Amid all the sins and failings, amid all the priestcraft and persecution and fanaticism that have defaced the Church, it has preserved, in the character and example of its Founder, an enduring principle of regeneration " (*History of European Morals*, vol. II, p. 9).

That the portrait of Jesus in the Gospels has been idealized by the affection and admiration of His disciples is an objection, the answer to which may be found in John Stuart Mill's essay on *Theism*.

" It is of no use to say that Christ, as exhibited in the Gospels, is not historical, and that we know not how much of what is admirable has been superadded by the tradition of His followers. The tradition of followers suffices to insert any number of marvels, and may have inserted all the miracles which He is reputed to have wrought. But who among His disciples, or among their proselytes, was capable of inventing the sayings ascribed to Jesus, or of imagining the life and character revealed in the Gospels ? Certainly not the fishermen of Galilee ; as certainly not St. Paul, whose character and idiosyncrasies were of a totally different sort ; still less the early Christian writers, in whom nothing is more evident than that the good which was in them was all derived, as they always professed that it was derived, from the higher source."

9. Ritschl reckons as one of the grounds for assigning to Jesus the predicate of God His success in establishing the Christian community ; it is this which the author of *Ecce Homo* emphasizes in his Conclusion.

" The achievement of Christ, in founding by His

single will and power a structure so durable and universal, is like no other achievement which history records. The masterpieces of the men of action are coarse and common in comparison with it, and the masterpieces of speculation flimsy and insubstantial. When we speak of it the commonplaces of admiration fail us altogether. Shall we speak of the originality of the design, or of the skill displayed in the execution? All such terms are inadequate. Originality and contriving skill operated indeed, but, as it were, implicitly. The creative effort which produced that against which, it is said, the gates of hell shall not prevail, cannot be analysed. No architect's designs were furnished for the New Jerusalem, no committee drew up rules for the Universal Commonwealth. If in the works of nature we can trace the indications of calculation, of a struggle with difficulties, of precaution, of ingenuity, then in Christ's work it may be that the same indications occur. But these inferior and secondary powers were not consciously exercised; they were implicitly present in the manifold yet single creative act. The inconceivable work was done in calmness; before the eyes of men it was noiselessly accomplished, attracting little attention. Who can describe that which unites men? Who has entered into the formation of speech which is the symbol of their union? Who can describe exhaustively the origin of civil society. He who can do these things can explain the origin of the Christian Church. For others it must be enough to say, 'the Holy Ghost fell on those that believed.' No man saw the building of the New Jerusalem, the workmen crowded together, the unfinished walls and unpaved streets; no man heard the clink of trowel and pickaxe; it descended out of heaven from God" (last paragraph).

10. The perfect moral character, the absolute religious consciousness on the one hand, and consequently on the other hand the universal and permanent, effectual mediatorial function, bringing God to men in grace, and men to God in faith—this sums up in brief what Jesus was and did. In the Apostolic Gospel the emphasis was laid on two facts, the Crucifixion and the Resurrection. "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that He was buried, and that He rose again the third day according to the Scriptures" (1 Cor. xv. 3–4).

(i) That the moral character of Jesus gave significance and value to His death Paul clearly teaches. "God hath made Him to be sin for us, Who knew no sin; that we might be made the righteousness of God in Him" (2 Cor. v. 21). And so does the author of the Epistle to the Hebrews. "Such a high priest became us, holy, guileless, undefiled, separated from sinners" (vii. 26). The obedience of Jesus is recognized by both as giving efficacy to His sacrifice. "As through the one man's disobedience the many were made sinners, even so through the obedience of the one shall the many be made righteous" (Rom. v. 19). "Though He was a Son, yet learned obedience by the things which He suffered" (Heb. v. 8). It is the surrender of will which makes the difference between the ineffectual animal sacrifice of the old covenant, and the efficacious personal sacrifice of the new. "Sacrifices and offerings and whole burnt offerings and sacrifices for sin Thou wouldest not, neither hadst pleasure therein (the which are offered according to the law), then hath He said, Lo, I am come to do Thy will. He taketh away the first, that He may establish the second" (x. 8, 9).

(ii) This obedience was rendered by one who knew Himself to be the Son of God. Accordingly the religious consciousness of Jesus must also be taken into account in estimating the value and the significance of His death. Paul hath set this forth in the passage on the Kenosis. "Have this mind in you, which was also in Christ Jesus; Who, being in the form of God, counted it not a prize to be on an equality with God, but emptied Himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, He humbled Himself, becoming obedient even unto death, yea, the death of the Cross" (Phil. ii. 5, 8). The submission to God as Father is accompanied by sympathy with men as brethren. "For it became Him, for whom are all things, and through whom are all things, in bringing many sons unto glory, to make the author of their salvation perfect through sufferings. For both He that sanctifieth and they that are sanctified are all of one; for which cause He is not ashamed to call them brethren" (Heb. ii. 10–11). So closely related then are the moral character and the religious consciousness of Jesus with His mediatorial function in revealing God and redeeming man, a function which is consummated in the Crucifixion and the Resurrection —the one efficacious sacrifice offered and accepted— that both must be presupposed in any discussion of the work of Christ.

11. To look more closely at that work as it bears on the person of Jesus, we may accept the two Christian sacraments as the outward signs of the universal grace that Christ in His sacrifice and Spirit imparts. The ordinance of the Lord's Supper sets before us on the one hand what our salvation cost, "not corruptible things, silver or gold, but precious blood"—and on the

other what our salvation won—"the remission of sins." It is necessary to emphasize this conception of the work of Christ, as many modern representations fall short of it. Harnack recognizes it ; and in that respect is in advance of Ritschl, for whom the death of Christ is significant as the final, supreme instance of Christ's maintenance of His trust in, and unity with God. While Herrmann lays emphasis on Jesus' attitude towards sinners as the revelation of the grace of God, yet He does not, as has been already shown, deny the necessity of the death of Christ. On the one hand he declares that " to the unfortunate man who would gladly escape from sin and become blessed in goodness, in the appearance of Jesus there draws near the God Who takes pity on him. One must have experienced this in Christ, then one can speak about God's revelation " (*Der Begriff der Offenbarung*, p. 21). On the other he admits that, when the believer has found forgiveness through trust in God's grace as revealed in Christ, " He will then see that Jesus in dispensing forgiveness at the same time did all to confirm the immovable authority of God's moral order " (*Verkehr des Christen mit Gott*, p. 108 ; Eng. Trans., p. 107).

There is a difficulty about all such phrases as substitutionary guilt, or representative penitence, or vicarious penalty in relation to the work of Christ, as the adjective does not adequately correct the inherent inappropriateness of the substantive. As sinless He could not feel guilty, or experience penitence, or suffer punishment. This must be conceded, and it is much to be regretted that antagonism is often needlessly provoked to evangelical truth by the use of terms open to serious misconception. But on the other hand this must be insisted on, that it is not the exclusive function of Jesus as mediator to assure men of God's

good-will, and simply to remove the hindrance of their guilty fears of, and sinful estrangement from God. The holiness of God Himself in His judgment on sin is expressed and exercised by inherent necessity in a moral order which conjoins sin and suffering, pre-eminently sin and death (not as physical dissolution, but as the conscious experience of persons with a sense of their guilt before God, and a foreboding of His righteous judgment on their sin). That moral order could not be suspended, and so God's holiness be obscured and depotentiated in the act by which the grace of forgiveness is freely and fully offered to mankind. In submission to God and sympathy with man Christ offered a sacrifice, in which He experienced to the uttermost the shame, sorrow, suffering, darkness, desolation, despair, which are involved in God's judgment on sin. In the Cross the sin of mankind was forgiven because judged. It was God in Christ who both offered forgiveness, and endured judgment; for God alone could do both.

12. The ordinance of Baptism does not stand so much in the forefront of Christian faith as does the Lord's Supper. Without involving ourselves in any disputes about the mode or the subjects of the rite, its significance and value may be briefly indicated as bearing on the work of Christ. It seems to symbolize the change in the individual which the forgiveness of sin through the precious blood of Christ, accepted by faith, brings about. Primarily the sign means cleansing; but the symbol need not be so rigidly insisted on. Enlightening of the mind, quickening of the affections, stimulating of the conscience, strengthening of the will, a renewal of the whole personality, that is what is suggested. In the

technical terms of the theological schools Baptism signifies the regeneration of the individual man by the Spirit of God.

What has for our present purpose to be insisted on is the close connection of this change and of the agency by which it is effected with the work of Christ, as concentrated in His Crucifixion and Resurrection. First as regards the objective agency—the Spirit of God—the connexion of the descent of the Spirit with the Resurrection of Jesus is obvious. The "holy enthusiasm" which possessed the Christian Church at Pentecost was consequent on the certainty by which it was possessed that the Lord was risen. The tarrying in Jerusalem for the power from on high was necessary for the full possession by the apostolic company of this certainty, on which depended their confidence, courage, and constancy in carrying out the mission entrusted to them.

This is explicable by the relation of the Spirit to Jesus as is proved in the individual experience. The freeness and fulness of the light, life, and love of God in the Spirit-possessed soul is consequent on faith in the grace of Christ. As the grace of Christ expresses the love of God the Father, so it is realized in individual experience in the fellowship of the Spirit. The apostolic benediction describes one revealing and redeeming activity of God, which has its historical agent in Jesus Christ, its eternal ground in the Father, and its individual result by the indwelling and inworking of the Holy Spirit. Whether Baptism into the threefold name is primitive or not, resting on the express command of Jesus, or was administered only in the name of the Lord, is a fact that in no way at all affects the meaning, worth, or aim of the ordinance. All that is embraced in the operation of the Holy

Spirit in the individual experience is consequent on the work of Christ ; and must accordingly be recognized in all that it involves when we are seeking through the worth of the work of Jesus to reach the truth about His Person. Forgiveness means the recovery by man of the filial relation to God, the guilt of sin cancelled, its power broken, its doom averted, and this includes participation by the child in the light, life, and love of the Father, the inspired soul, the mind, heart, and will possessed by the Spirit of God. This, too, comes from Christ's work, and is included as the completion of His revelation of God, and His redemption of man.

13. To get at all that the Person as manifested in the work of Christ means and is worth, we must apply the religious historical method with a larger purpose and a wider scope than is usual among its advocates ; the correlation of phenomena, which is the second principle of the method, is usually dealt with by the use of the category of *causality* ; quite as legitimate an application is possible with the category of *teleology*. The immediate *how* is not a complete account without the ultimate *why*. It is the dominance of physical science that so narrows the vision even of scholars ; the philosophy which answers the questions that not only the mind asks, but the heart needs answered should come within the range of sight of the student of such a theme as the Person and the Work of Christ. Already in the Apostolic Age was Christ placed in this larger context. For the Fourth Evangelist, John the Apostle, or John the Presbyter, Jesus is the Incarnate Word, the Word, which was in the beginning with God, and God, and by Whom all things were made, and Whose Light was the Life of men (John i. 1–4). For the Apostle Paul all things were summed

up in Christ, both the things in the heavens, and the things upon the earth, and were subject to Christ as the Head (Eph. i. 10, 22). This is the value-judgment of these first believers.

It may be that the Fourth Evangelist borrowed his terms from Helleno-Judaic speculation about the Logos, and it may be that Paul in Ephesians and Colossians is in the interests of the historic Christian faith outbidding, as it were, the angelology of an incipient Gnosticism; these are questions of interest to scholars; what is so plain that he that runneth may read is that Christ had done for, and, therefore, had been to these men, strict Jewish monotheists both, of such unutterable significance and immeasurable value that they snatched up whatever came to hand in the thought and speech of their age and environment, which seemed in any way adapted to set before others the glory which they had themselves beheld, and sought to bring others to see.

Without entering on any speculations, in the broad field of human history, interpreted as all history must be to-day in the light of the idea of evolution, can we find any justification for the estimate which they placed on Christ, or must we admit that it was pious fancy, if not folly, that gave an absolute value to what had only a relative significance? Were they in an objectionable sense making themselves the measure of all things. Does not the evolution of the world, as the record is read by science, find its highest, and its last stage in man? Inorganic prepares for, but does not afford an explanation of organic existence; in the process of vitality mind emerges, but mind cannot be expressed in terms of force and matter. Whatever be man's physical descent, whatever kinship he may have in bodily structure and function with the beasts,

his culture and his civilization, his morality and religion have no anticipation in the life of the brute; the animal preserves his instincts from generation to generation with little if any change; man's reason, conscience, art, have been marked by a steady progress.

What is it that lifts man above himself, and makes him conscious of his inferiority? Religion is the upward glance, which brings with it the downward bend of the soul. Wherever man is, there is religion—that is now generally agreed, for any objection to the universality of religion has been disproved by widening knowledge. As man's moral conscience and his religious consciousness develop, there emerges on the one hand the sense of sin, and on the other hand the desire for atonement, the prominence of religion in human affairs, and the prominence within religion of a sacrificial ritual are not, as Comte vainly imagined, a temporary phase in human evolution. His serio-comic invention of the religion of humanity is itself evidence that the theological stage does not yield to the metaphysical, and the metaphysical to the positive in human thought. In only one religion of the ancient world was there reached an "ethical monotheism," adequate to the demands of reason and the dictates of conscience. Monotheistic tendencies are manifest in other religions in the esoteric speculations of the priesthood, but not in the common belief of the multitude. The unity towards which polytheism tends is pantheistic rather than monotheistic, the Divine conceived as universal substance, and not as personal subject. In this "ethical monotheism" the sense of sin is deepened and quickened, and the desire for atonement, unsatisfied by the sacrificial ritual, enters as an element into the hope of a future salvation.

14. Of the law and prophecy of this religion Jesus

Himself claimed to be the fulfilment ; its Divine idea He completed by teaching God's Fatherhood ; its human ideal He carried on to its highest stage in the new inward life which He substituted for the old outward law ; its hope of a future salvation He claimed to carry to accomplishment when He declared the coming of God's Kingdom, and when He pronounced His death to be the sacrifice of the new covenant. His disciples, born and bred as Jews in the faith and hope of this "ethical monotheism," confessed His fulfilment in acknowledging Him to be the Christ, the Son of the living God. It was this Messiahship that gave to Jesus an historical position and function within Judaism ; although the fulfilment of law and prophecy so far exceeded all national conditions and limitations that already during His ministry the note of universalism was struck.

This one-sided criticism which is so prevalent and dominant in the scholarship of to-day is sure that Jesus Himself had not this wider outlook ; and that it was only in the consciousness of the Apostolic Church that the universality of the Christian Gospel came to be recognized. If Jesus' idea of the Kingdom of God is co-incident with the conception of God as the Heavenly Father, and the consequent estimate of the infinite worth of the human soul, as Harnack teaches, how can universality be excluded from the Gospel of the Kingdom ? That Jesus, the Messiah of the Jewish people, without Himself intending it, has become the Saviour of mankind is an assumption, which either charges mankind with a mistaken view of His position and function, or charges Jesus Himself with an erroneous judgment of His own calling. He surely knew Himself to be what mankind has acknowledged Him to be. Whether the great commission

of Matt. xxviii. 18–20 is in the very words of Jesus or not, it expresses the consciousness of the Apostolic Church of His supreme authority and His permanent presence, and consequently of the universal destination of the proclamation of Him as Saviour and Lord ; and such fruits in the Christian community must have had their roots in the mind, heart, and will of Christ.

The history of the Christian Church in the spread of the Gospel and the growth of the Kingdom has confirmed this conviction. On the one hand man's desire for reconciliation with God has been satisfied. For, as Harnack has pointed out, where the death of Christ has been accepted as a sacrifice of atonement there animal sacrifices have ceased. On the other hand this has not taken place with any obscuration or depotentation of the moral conscience. In ancient religion the sacrificial ritual and the social morality were often in antagonism. Rites were substituted for righteousness. But faith in Christ has been one of the most potent factors in the progress of the race. From savagery people have been raised to Christian morals and manners by the Gospel of the Cross of Christ. Christ is not only the fulfilment of the law and prophecy of Israel, but also of the desire of the nations.

15. The words of W. Robertson Smith, the pioneer of the Higher Criticism of the Old Testament, have already been quoted in the *Critical Introduction* to show how this method may be accepted with a full recognition of the fulfilment in Hebrew history of a Divine purpose, pointing forward as its goal to Jesus Christ. The modern method of exhibiting the connexion between Christ and prophecy is not by discovering as many exact coincidences or correspondences between the anticipations of the prophets and the

events of the life of Jesus ; that is both superficial and artificial. It is something much more real and profound. It is as the perfect expression of the religious consciousness, the perfect realization of the moral ideal, and the perfect satisfaction of the conjoint moral and religious need of the Hebrew history that Jesus is its end. To quote again that master of Biblical scholarship, who was also an intensely evangelical believer, in proof of the persistence amid all change of method of the conviction that it is one plan that runs through the whole history of Divine revelation, " those whose faith is firmly fixed on the things that cannot be moved," says W. Robertson Smith, " will not doubt that every new progress in Biblical study must in the end make God's great scheme of grace appear in fuller beauty and glory " (*The Old Testament in the Jewish Church*, pp. 28–29).

May one illustration be given ? Professor George Adam Smith finds in Christ the realization of the ideal of the suffering Servant in Isa. liii. " Christ, like the Servant, became a force in the world, inheriting in the course of Providence *a portion with the great* and *dividing the spoils* of history *with the strong*. As has often been said, His Cross is His Throne, and it is by His death that He has ruled the ages. Yet we must not understand this as if His Power was only or mostly shown in binding men by gratitude for the salvation He won them, to own Him for their King. His power has been ever more conspicuously proved in making His fashion of service the most fruitful and the most honoured among men. If men have ceased to turn from sickness with aversion or from weakness with contempt ; if they have learned to see in all pain some law of God, and in vicarious suffering God's most holy service ; if patience and self-sacrifice have

come in any way to be a habit of human life, the power in this change has been Christ. But because these two—to say, *Thy will be done,* and to sacrifice self—are for us men the hardest and the most unnatural of things to do, Jesus Christ, in making these a conscience and a habit upon earth, has indeed shown Himself able to divide the spoil with the strong, has indeed performed the very highest service for Man of which man can conceive" (*The Book of Isaiah* II, 373–4).

Christ has saved men through His sacrifice unto self-sacrifice—the fullest salvation. This is a salvation suited for all men. If comparative religion is in the religious-historical method applied to show the similarity of Christianity to other religions, it may also serve another purpose. After comparing it with Islam and Buddhism, its two rivals, Kuenen declares: "We can have no hesitation in declaring Christianity the most universal of religions . . . because it is the best qualified for its moral task—to inspire and consecrate the personal and the national life" (*Hibbert Lectures,* p. 292).

16. A characteristic of the prophets of Israel was the interpretation of political changes, and secular affairs generally in the light of God's purpose in Israel. God's providence had a wider sweep than the history of His own people, and embraced the fortunes of other nations; the relation of these other nations to His own people as affecting its human development through a Divine discipline is the dominating interest. Assyria, Babylon, Persia are declared to be God's instruments of judgment or of mercy. Were the prophets visionaries, deluded by an exaggerated patriotism and a too intense piety? Was their point of view altogether mistaken? The writer cannot

think so, as for him religion—the relation of the soul to God—seems to be that element in human life which gives it its highest meaning and its greatest worth. God's purpose to reveal Himself and to redeem man may be regarded as the decisive factor in the evolution of the world. Hence the history of the chosen people, to whom was committed the progressive revelation and the anticipated redemption, fulfilled in Jesus Christ, may be considered properly as the focus of the Divine providence in human affairs. It is an impressive spectacle to witness the great empires of the Ancient World brought in turn into contact with this relatively insignificant people, affecting not only its fortunes, but through its fortunes, its faith, and so serving unconsciously and involuntarily as tools in the hands of the Master Builder for the upraising of the holy temple of the Lord in the City of the Redeemed Humanity.

When we come to the spread of the Gospel throughout the Roman Empire, the signs of the Divine providence are not the less evident. Roman law and order, government and commerce, civilization and culture could all be made subservient to the fulfilment of the Church's great commission. Whether all Sir William Ramsay's suggestions will survive the criticism to which they are being exposed may be doubtful; but it does seem certain that his conception of the intimate connexion of Paul's Roman citizenship with his Christian Apostolate is one of these pregnant ideas which cannot be again neglected. So the philosophy of Greece served to supply thought—forms for the Christian faith. At a later stage of the discussion it will be necessary to indicate the inadequacy of some of these; but it is surely a perversion of the sound historical sense to regard the theological development

of the Christian Church under the influence of the philosophical genius of Greece, or its ecclesiastical development under the guidance of the political ethos of Rome as absolutely contrary to the Divine Providence. Defect and degradation there was, as there is in all human efforts ; but God was over all and through all establishing and extending His Kingdom. A study of the conditions of the modern missionary enterprise from the same point of view would show conclusively that God is setting before the Church of to-day many open doors, that the progress of humanity is bringing an opportunity which also imposes an obligation, to preach the Gospel to all the nations, and so to fulfil the Divine purpose that all the kingdoms of the world shall become the Kingdoms of God and His Christ.

17. The writer learned in his student days from Dr. Edward Caird that philosophy is thinking things together, and from Dr. Fairbairn that history has meaning and aim ; it is from the standpoint, to which these two great teachers have led him, that he has attempted to regard the Person and the Work of Christ. If the Divine Providence (or in philosophical terms the Immanent Reason) in human history has its centre in the progressive revelation of God, which has human redemption as its end, through the Hebrew nation ; if that purpose has its perfect fulfilment in Jesus Christ, in whom both Divine reality was perfectly revealed and human ideal was perfectly realized, in whom there is the sufficient and efficacious salvation of sinful man through the atoning sacrifice of God ; if the subsequent history of the Gospel has shown on the one hand the same Divine Providence directing its spread, and on the other its adaptation to the needs of men of all races ; then the name of Jesus is

above every other name, for in it alone is salvation.

What manner of man must He be, of whom these holy things can be spoken? Can He be measured by the stature of a man, even of a wise and good man, to whose work such profound significance and absolute value can be assigned? A scholarship that confines its regard to the immediate environment of Jesus, seems to have eyes only for what is common to Him and His age and people, and assigns to the speculative mind, under the impulse of the enthusiastic heart of His disciples, all the predicates with which He is invested in the New Testament representation, is too near-sighted and dull-eyed to see His majesty and glory. We must see Jesus "who hath been made a little lower than the angels because of the suffering of death crowned with glory and honour, that by the grace of God He should taste death for every man" (Heb. ii. 9) anticipated by prophecy, and acknowledged in history as the Lord because the Saviour of mankind, if we are to give their full weight to all the considerations regarding God and man, sin and salvation, life and death, which converge upon His Person and His work.

In Biblical scholarship as in physical science the danger of to-day is specialization and the mental habit of one-sided views which it brings with it; and this danger is abundantly illustrated by the results of the application of the religious-historical method to the life of Jesus. The wider outlook, which seeks the meaning, worth, and aim of the story of mankind on earth, is needful to apprehend and appreciate His position and function in human history as directed and controlled by Divine Providence; and the conclusion reached from this loftier standpoint one can confidently affirm will be in close accord with the

apostolic estimate of His Person, the Word of God, the only-begotten and well-beloved Son, the image of the invisible God, the effulgence of His glory, the heir and the head of all things, the one Mediator between God and Man.

II. The Doctrine of the Person of Jesus.

1. In the previous section an attempt has been made to set forth the worth of the work of Jesus as bearing on the truth about His person. In the present section the endeavour must be made to formulate that truth as accurately and as adequately as possible. But it may be asked whether this is not a work of supererogation, whether all that is needed has not been done in the ecumenical creeds, whether the undivided Church has not spoken, and all we need to do is to listen to its voice? This book is not intended for those who are quite satisfied with the solution of the problem of the Person of Christ which the ecclesiastical dogma offers, for it strives to meet needs that they do not feel. But there are very many —a growing number—of thoughtful and earnest men who are dissatisfied with these official decisions; and who in casting aside the terms in which the Christian faith has been hitherto expressed are in peril of losing grip of the moral and religious facts which these terms seek to express and explain. It is in the interests of an intelligent and conscientious Christian belief in the Person of Jesus that the restatement of the doctrine is being called for to-day. For this demand there are several reasons.

In the first place, the modern methods of studying the Gospels have brought into prominence aspects of the Person and Work of Jesus to which the creeds

do not give adequate expression. It must not be forgotten that the Church from a very early date opposed docetism, as the Fourth Gospel proves, and that it has always desired and intended to assert the real humanity of Jesus; but in its actual conceptions rather than its formal definitions of the Person of Christ, the divinity has always absorbed the humanity. The personal development, the moral and religious experience, the temporal and local conditions and limitations of the life and work of Jesus, as the study of the Gospels to-day forces them on our attention, have not had justice done to them. Limitation of knowledge, liability to temptation, subjection to emotion—it would be difficult to assign these to the Christ of the creeds as understood in Christian dogmatics.

Secondly, as was not only inevitable, but also proper and desirable, the creeds use the philosophical vocabulary of their own age; and so great has been the intellectual revolution in modern times, that this vocabulary is for many men to-day becoming a foreign tongue. For it is not a matter of words only, as a change of terms involves a change of ideas. The prevailing and dominant categories of the thought of to-day are very different from the conceptions of Greek philosophy, and if the confession about Christ's Person is to be genuine, it must be formulated from the fresh intellectual standpoint.

Thirdly, we cannot disguise from ourselves that even the religious situation has altered. There are permanent and universal realities of Divine grace and human faith; but in the religious thought and life of mankind there is, and cannot but be, change. The religious interest of an Athanasius and a Luther were not identical, and a conception of the Person of Christ that answered the questions of the one would not meet

the needs of the other. To all these points now briefly stated it will be necessary to return in the later discussion.

2. The formulation of a creed about the Person of Christ is already found in the New Testament; and reference has already been made to it in the previous section. As the Apostolic confession has been dealt with in separate studies, it need not now further detain us. This may be said that recognizing as we must that the apostles too used the terminology of their environment, and, therefore, claiming liberty as regards the use of the same terms, we may admit that the essential doctrine of the apostles possesses permanent and universal validity. A lower and narrower estimate of the Person of Christ is not fully and truly Christian. Paul confessed in opposition to polytheism, "Though there be that are called gods, whether in heaven or in earth (as there be gods many and lords many), but to us there is but one God, the Father, of whom are all things, and we in Him; and one Lord Jesus Christ, by whom are all things, and we by Him" (1 Cor. viii. 5–6).

In defining the relation of the one Lord Jesus Christ to the one God, the Father, the Christian Church found not a little difficulty in maintaining its monotheism against polytheism while assigning to Jesus the divinity that Christian faith was convinced belonged to Him. We need not now dwell on the various attempts made to maintain the unity of the Godhead during the second and third centuries. The decisive issue emerges at the beginning of the fourth century in the conflict of Athanasius and Arius. The question involved is thus stated by Harnack:—

"The deification of the human being (participation in God by sonship) was for Athanasius the supreme

thing, and not knowledge. Therefore for him all depended on the accurate definition of the questions, how the divine, which became man, was constituted, and into what relation it had entered with the humanity. In opposition the Arians, and later the Antiochians, laid the main emphasis on the knowledge ; they tarried at the rationalist scheme. . . . One sees how the great dogmatic conflicts have their roots here ; essential participation in God or knowledge of God, which supports freedom—Christ the divinity or the world-reason and divine teacher, Christ the indivisible God-man or the inspired man and the double-being. Athanasius had the highest Greek piety on his side, his opponents the more intelligible formulae and in part the letter of Scripture " (*Grundriss der Dogmengeschichte*, i, p. 133). " Is the divine which appeared on earth and reconciled men to God, identical with the highest divine, which rules heaven and earth, or is it something semi-divine. That was the decisive question in the Arian controversy " (p. 136).

Arianism would have been a relapse to polytheism ; monotheism could be preserved only by insisting, as Athanasius did, on the identity of God and Christ, the *homoousia* of the Nicene creed. The doctrine of the Person of Christ is formulated in the Nicene Creed as follows :—

" We believe in one God, the Father Almighty, Maker of all things visible and invisible, and in one Lord Jesus Christ, the Son of God, begotten of the Father, the only-begotten, i.e. of the essence of the Father, God of God, and Light of Light, very God of very God, begotten, not made, being of one substance with the Father ; by whom all things were made (in heaven and on earth) ; who for us men, and for our salvation, came down and was incarnate and was

made man ; He suffered, and the third day He rose again, ascended into heaven ; from thence He cometh to judge the quick and the dead, and in the Holy Ghost. And those who say : there was a time when He was not ; and : He was not before He was made ; and : He was made out of nothing, or out of another substance or thing, or the Son of God is created, or changeable, or alterable :—they are condemned by the holy catholic and apostolic church."

The core of the matter is in the term " of the same substance " ; this affirms that God Himself is incarnate in Christ, and Christ is not a creature endowed with godlike qualities. God and Christ are identical in existence ; they are not individuals of the same class or species. The term homoiousia, " of similar substance," advanced as a compromise, has the disadvantage of a compromise, that it does not decide the question. It might be said of individuals in a class or species that they were of similar substance. It was this ambiguity Athanasius was resolved to remove.

Gibbon's reference to the dispute shows only that he lacked the religious discernment to recognize the vital issues involved.

" The Greek word, which was chosen to express this mysterious resemblance," he says, " bears so close an affinity to the orthodox symbol, that the profane of every age have derided the furious contests which the difference of a single diphthong excited between the homoousians and the homoiousians. As it frequently happens,that the sounds and characters which approach the nearest to each other accidentally represent the most opposite ideas, the observation would be itself ridiculous, if it were possible to mark any real and sensible distinction between the doctrine of the semi-ariads, as they were improperly styled,

and that of the catholics themselves" (*Roman Empire*, chap. xxi). That the term "of the same substance" is permanently and universally valid is not for a moment maintained by the present writer; he holds that the unity of Christ with God must be otherwise stated; but there can be no doubt that in relation to the thought of the age what was absolutely necessary in the interests of Christian faith was to affirm the identity and not the similarity of substance of Christ and God. Athanasius was the defender of Christian faith, and not merely the champion of a theological term. This alone has present interest for us; the details of the controversy are by no means edifying.

3. The unity of Christ with God having been affirmed, the next problem which emerged was the relation of the divine to the human in Christ. The three heresies the Church condemned need to be only briefly glanced at. The Arians cast the taunt at the orthodox that "their doctrine led to two sons of God, or two natures (that was still regarded as identical). *Apollinaris* now recognized that this reproach was justified; he set his theology the task (1) to bring to expression just as strict a unity of the person of Christ as Arianism with its logos wholly clothed with the flesh, and (2) to combine with this the complete humanity of Christ" (Harnack, p. 155). "He set up the doctrine that the God-Logos took human flesh and human soul to himself, which constitute human nature as nature, but not a human logos, that is, as we would now say, not that which constitutes in man the individual person, and therefore also no free will" (p. 156). The objection to this doctrine was twofold: the complete humanity was mutilated, and God was represented as *passible*. The second does not appeal to us as the first does. In opposition to Apollinaris

"the full homoousia of Christ with humanity was raised to an article of faith" (p. 157).

An ambiguity in the use of the term may in passing be noticed. Here it does not mean identity with mankind, but similarity of nature with men. For Apollinaris it may be said, that as he believed in the affinity of the divine logos to human nature, human nature was completed rather than mutilated in this union. His psychology is too atomic and static; it divides human nature in parts, and does not recognize development. Given a better psychology, his intentions, with which we must cordially sympathize, would have led him to a more satisfactory result. In a later stage of this discussion it will be shown how we may conceive human as fulfilled in divine personality. To preserve the complete humanity as well as the complete divinity, the *Antiochians* taught that "the divine logos took to himself an individual man, that is, he inhabited him: this inhabiting was no substantial, and no merely inspiring, but according to grace, that is, God bound Himself to, linked Himself with the man Jesus in a special way, but after the analogy of His union with pious souls. The Logos dwelt in Christ as in a temple; the human nature remained substantially what it is, but it developed gradually to perfect approbation and constancy" (p. 158).

"*Theodore* has the formula of later days 'two natures, *one* person'; but for him the unity of the person is exclusively that of names, of honour and adoration, in no sense a substantial. He has quite distinctly two persons because two natures (person = nature), and besides for believers a *πρόσωπον* to be worshipped. Of an incarnation one cannot speak in reality, only of the assumption of man on the part of the logos."

While their view of the Person of Christ prevented their appreciation of the Christian salvation, yet they maintained the image of the historical Jesus for an age when the tendencies were towards docetism; and this was no slight service. It was the vehement denunciation of the term θεοτόκος as applied to the mother of Jesus, by Bishop *Nestorius* in Constantinople, which brought on this tendency the condemnation of the Church; but it must be acknowledged that so long as emphasis was laid on the metaphysical contrast instead of the ethical community of God and man, the real humanity could be preserved only by such an emphasis on its distinctness from the divinity. The exaggeration of the opposite tendency—the emphasis on the unity as of nature rather than person, which meant the absorption in the divinity of the humanity, was characteristic of the *Alexandrian* school, but its incautious expression by *Eutyches* also produced an adverse ecclesiastical judgment. The denial of the complete humanity, as by Apollinaris, or the separation of the two natures, as by Nestorius, or the absorption of the human in the divine nature, as by Eutyches, incurred ecclesiastical censure, as the Church was resolved to maintain the distinctness of the natures, and the unity of the person.

This *via media*, which with the intellectual conceptions at the command of the Church could not be maintained with logical consistency, was represented by the *Epistle of Leo to Flavian*, of which Harnack says—"In this letter the two-nature doctrine is strictly carried out, and the old western legal issue expressed, one must believe in *one* person, which has two separate natures at its command—an issue which is certainly neither monophysite nor nestorian, as it separates sharply between the person and the

two natures, accordingly actually introduces three entities, while assuredly it stands nearer nestorianism is not just to the decisive interest of faith, and excludes all *concrete* thinking, that is, satisfies neither piety nor understanding" (p. 163). This was substantially the basis of the decision of the question in the Creed of Chalcedon, which is expressed in the following terms.

"Following the holy fathers, we unanimously teach one and the same Son, our Lord Jesus Christ, complete as to His Godhead, and complete as to His manhood; truly God, and truly man, of a reasonable soul and human flesh subsisting; consubstantial with the Father as to His Godhead, and consubstantial also with us as to His manhood: like unto us in all things, yet without sin; as to His Godhead begotten of the Father before all worlds, but as to His manhood, in these last days born, for us men and for our salvation, of the Virgin Mary, the mother of God; one and the same Christ, Son, Lord, Only-begotten, known *in* (*of*) *two natures without confusion, without conversion, without severance, and without division;* the distinction of the natures being in no wise abolished by their union, but the peculiarity of each nature being maintained, and both concurring in one person and hypostasis. We confess not a Son divided and sundered into two persons, but one and the same Son, and only-begotten, and God-Logos, our Lord Jesus Christ, even as the prophets had before proclaimed concerning Him, and He Himself taught us, and the symbol of the fathers hath handed down to us."

Before criticising this creed, several remarks seem to be called for.

(1) The term consubstantial is used in the two senses already referred to; as regards the relation

of Christ to God it means identity, as regards the relation of Christ to men it means similarity; in the one case it refers to metaphysical unity, in the other to conceptual resemblance.

(2) There is variation as to the exact reading of the phrase "in" or "of two natures," the latter admits a Eutychian interpretation, its rejection would mean a triumph over, its admission a concession to the monophysite tendency.

(3) For our present purpose it is not needful to examine the creed in detail, but it may be pointed out that phrases are carefully chosen to approve or to condemn this or that tendency in accordance with previous decisions of the Church.

(4) This determination of the question was due to the practical instinct of the West rather than the speculative genius of the East; and it did not therefore put an end to the monophysite tendency, the subsequent history of which is, however, only of historical interest, and may be passed over without any loss.

4. The opinion of the late Professor Bruce on this issue of the controversy about the person of Christ deserves quotation. "Leo and the Council told men what they should believe, but they gave little aid to faith by showing how the unity of the person and the distinctness of the natures were compatible with each other; aid which, if it could be had, was urgently needed, for the whole controversy may be said to have arisen from a felt inability to combine the unity and the duality. . . . Aid of this kind was not to be looked for, indeed, in the decree of a Council, but it might perhaps have been reasonably expected from an epistle which almost assumed the dimensions of a theological treatise. Leo, however, makes no attempt at a solution of the problem, but contents

himself with stating its conditions" (*The Humiliation of Christ*, p. 64). He then points out that Leo is silent on points of critical importance, such as the question of Christ's knowledge, and of the personality of the human nature.

Bishop Gore in his Bampton Lectures maintains that "these decisions protect without addition, the faith of the apostles," that they are rendered necessary by "the final language of the apostles," that the Church borrowed from Greek philosophy, not the substance of her creed, but the terminology, but put a new shade of meaning into the terms hypostasis and persona, used to express personality. He, therefore, claims that these Catholic dogmas are permanent as, although they are not strictly "adequate" to the truth they express, there is nothing in them which renders them liable to be superannuated. He admits, however, that the function of these dogmatic decisions is limited, for (1) "they are negative, rather than positive, guides to the Gospels and not substitutes for them," and they are abused in the scholastic method which spins out conclusions from the formulae without reference to the historical facts they are intended to interpret; (2) they were justified only by necessity; they were forced upon the Church by heresy as a defence against its attacks; and it is better that the faith of the Church should so far as possible be left free of such definitions; (3) their appeal was not to logic, as was that of the heretics; but to the deeper logic implied in tradition, Scripture, and the practical needs of redemption.

As the writer is himself convinced that these decisions cannot permanently dominate Christian thought, and that their confessed inadequacy compels us to face the problem frankly and freely for ourselves, he

ventures to offer these remarks on this argument.

(1) The creeds lay an emphasis on the distinction of natures, and thus make a problem of the unity of the person, as the apostolic doctrine does not. The abstract unity of two separate natures in one person does not correspond with the concrete historical Person, Jesus Christ, as presented in the New Testament.

(2) Terminology cannot be borrowed without a transference of the philosophy associated with it; if the Christian faith modified the meaning of the terms it borrowed, its intellectual content was in turn inevitably modified by the sense hitherto borne by the terms.

(3) That the categories of Greek philosophy are in any sense final cannot be maintained unless we deny the almost incalculable development in human knowledge and consequently human thought.

5. At the Reformation the orthodox catholic doctrine of the Person of Christ was accepted. "No one can deny," said Luther, "that we hold, believe, sing, and confess all things in correspondence with the Apostles' Creed, the faith of the old Church, that we make nothing new therein nor add anything thereto, and in this way we belong to the old Church and are one with it." Accordingly Luther took over these doctrinal definitions, and put new life into them by his own religious experience. His position is thus described by Harnack. "What a wonderful linking together of things! The same man who delivered the Gospel of Jesus Christ from ecclesiasticism and moralism *strengthened its authority in the forms of the Old Catholic theology, nay, was the first to impart again to these forms meaning and importance for faith, after they had for long centuries remained inoperative.* From

the time of Athanasius there had been no theologian who had given so much living power for faith to the doctrine of the Godhead of Christ as Luther did; since the time of Cyril no teacher had arisen in the Church for whom the mystery of the union of the two natures in Christ was so full of comfort as for Luther—'I have a better provider than all angels are; He lies in the cradle, and hangs on the breast of a virgin, but sits, nevertheless, at the right hand of God, the Almighty Father'; no mystic philosopher of antiquity spoke with greater conviction and delight than Luther of the sacred nourishment in the Eucharist. The German Reformer restored life to the formulae of Greek Christianity; he gave them back to faith (*History of Dogma*, Eng. Trans. VII, 173–174).

Luther, however, did not like the terminology; the term homoousios especially he was averse to using. The grounds on which he holds the divinity of Christ are experimental. "Who then thus knows Christ, that He has taken from him all his sin, death, and devil, especially by His suffering, he has rightly known Him as a Son of God. . . . But because no one can give eternal life, but God only, it must without contradiction follow that He is true God by nature." And Melanchthon confirmed this position: "The Scripture teaches us regarding the divinity of the Son, not so much speculatively but practically, that is, it commands that we pray to Christ, that we trust in Christ, for thus truly is rendered to Him the honour of divinity." As Ritschl with due warrant sums up—"If faith consists no longer in assent to revealed dogmas, but in confidence toward God, then it follows that faith, i.e. trust in Jesus Christ and in the Holy Spirit, is a recognition of the Godhead of Christ and of the Holy Spirit, since trust of this kind can be

given to God alone. Through this explanation of Luther's the Godhead of Christ is introduced as a value-judgment" (*Justification and Reconciliation*, Eng. Trans. pp. 391–2).

Luther lays great emphasis on the manhood of Jesus. "When I thus picture Christ to myself, then I paint Him rightly and actually. I seize and have the right Christ, as He paints Himself, and then let all thoughts and all speculations of the divine majesty and glory altogether go, I hang and cleave to the humanity of Christ; then there is no terror, only pure friendliness and gladness, and thus I learn through Him to know the Father. Thereby there arises for me such a light and knowledge, that I know certainly what God is, and how He is disposed." Or again, "If we are certain of this; that what Jesus thinks, speaks, and wills, the Father also wills, then I defy all that may fight against me. For here in Christ have I the Father's heart and will." Thus Luther approached the Person of Christ through His work, as the Revealer of God and Redeemer of men.

6. The Person of Christ was destined very soon to become a subject of contention. "The long, obstinate, and in its results unhappy, controversy originated in what to us may appear a very small matter, a difference of opinion between Luther and Zwingli as to the nature of Christ's presence in the sacrament of the Supper" (Bruce's *The Humiliation of Christ*, p. 82).

Luther's insistence on the presence of the body of the Saviour in, with, and under the elements, involved the question of the ubiquity of the body, the transference to the humanity of an attribute of the divinity either before or after the Resurrection or Ascension; and this involved the wider question whether the

union of the human and divine natures did not involve a transference of all the attributes of the superior to the inferior nature from the first moment of Incarnation. Given an affirmative answer to the last question, the problem emerged, how could such a conception of the Person of Christ be reconciled with the facts of Jesus' earthly life. Of this controversy Bruce says—

"The final result of the whole controversy on the Lutheran side was the formation of a doctrine concerning the Person of Christ so artificial, unnatural, and incredible, that any difficulty one may at first experience in understanding the Lutheran position, arises not from want of clearness in the writers, but from the slowness of a mind not familiar with the system to take in the idea that men could seriously believe and deliberately teach what their words seem plainly enough to say. The Christology of the Lutheran Church to an outsider wears the aspect of a vast pyramid resting in a state of most unstable equilibrium on its apex, Christ's bodily presence in the Supper; which again rests upon a water-worn pebble—the word of institution, 'This is My body,' easily susceptible of another simple and edifying meaning—the pyramid being upheld solely by the strong arms of theological giants, and tumbling into irretrievable ruin so soon as the race of Titans died out" (op. cit., pp. 83–84).

As the Reformed doctrine of the Supper did not raise any such new problems of the Person of Christ, the Christology does not show any fresh developments. Calvin so insists on the contrast of Creator and creation that he holds that even sinless man would have required a mediator to attain to union with God, and accordingly he recognizes the possibility of an Incarnation, even if redemption from sin had not been necessary. In opposition to the Lutheran tendency

"he strenuously insists on the full reality of the human nature of Christ, as not affected by its union with the divine" (Fisher's *History of Christian Doctrine*, p. 308). To sum up, Lutheranism so asserts the unity of the person, as to tend towards an absorption of the human in the divine nature (*Eutychianism*). Calvinism so insists on the contrast of natures as to imperil the unity of the person (*Nestorianism*). The latter however, preserves the historical Jesus as the former does not.

7. At the beginning of the nineteenth century there was a movement for the re-union in Germany of the Evangelical (Lutheran) and Reformed Churches. This became the occasion for a renewed consideration of the doctrine of the Person of Christ, on which the two communions were so widely divided. As a *via media* the Kenotic theories were advanced. These theories sought to do full justice to the real humanity of Jesus, as presented in the evangelical history, and to find a warrant for the new departure in the teaching of the New Testament on the self-emptying (*Kenosis*) of the Son of God (Phil. ii. 7). They might be reached from the Lutheran position by applying the principle of the transference of the attributes completely, to the divinity as well as the humanity; and from the Reformed by insisting to the full on the *exinanition* of the Logos in becoming man. "The dominant idea of the Kenotic Christology is, that in becoming incarnate, and in order to make the Incarnation in its actual historical form possible, the eternal pre-existent Logos reduced Himself to the rank and measures of humanity" (Bruce's *The Humiliation of Christ*, pp. 136–137). But when this common idea came to be discussed in details very many differences emerged; but these gathered around three points—(1) the extent

of the depotentiation of the Logos; (2) the relation between the Logos and the human soul of Christ; (3) the consequent attributes of the Incarnate Logos. "First, is the depotentiation *relative* or *absolute?* that is to say, does it take place simply so far as the Incarnation is concerned, leaving the Logos *per se* still in possession of His divine attributes; or does it take place without restriction or qualification, so that *pro tempore*, at least, from the moment of birth till the moment of exaltation, the second person of the Trinity is denuded of everything pertaining to Deity, but its bare, naked, indestructible essence. Second, in what relation does the depotentiated Logos stand to the human Jesus? Is He the soul of the man, or is there a human soul in the man over and above? Is the Logos metamorphosed into a human soul, or is He simply self-reduced to the dimensions of a human soul, in order that, when placed side by side with a human soul, He may not by His majesty consume the latter, and render all its functions impossible? Third, how far does the depotentiation or metamorphosis, as the case may be, go, within the person of the Incarnate One? is it partial, or is it complete? Does it make Christ to all intents and purposes a mere man, or does it leave Him half-man, half God, in some respects human, in other respects superhuman? All these questions have been variously answered by different writers. Some teach a *relative* Kenosis only, some an *absolute*; some take a *dualistic* view of the constitution of Christ's Person, as formed by the union of the depotentiated Logos, with a human nature consisting of a true body and a reasonable soul; others regard the Person of Christ from a *metamorphic* point of view, making the self-emptied Logos take the place of a human soul. Finally, there are

differences among the Kenotic Christologists as to the extent to which they carry this Kenosis, some being Apollinaristic in tendency, though careful to clear themselves from suspicion on that score ; others inclining to the humanistic extreme " (op. cit., p. 137).

The common assumption of these theories is the orthodox, catholic doctrine of the Godhead (three persons in one substance) and of Christ (two natures in one person) ; and they are all an ingenious attempt to combine with this the historical reality of the earthly life of Jesus. As the writer does not accept this assumption, and will in the later stages of this discussion attempt a restatement of the doctrines, the Kenotic theories seem to him to offer no solution of the problem. Did he take up their standpoint it is a *relative* and not an *absolute* depotentiation he would maintain : he would insist on the complete humanity of Jesus ; but as he would not recognize any such mutual exclusiveness of human soul and divine Logos, his view would not be either *dualistic* or *metamorphic ;* he would maintain limitation of knowledge, liability to temptation, and subjection to emotion on the one hand, and on the other unique perfect moral character, absolute religious consciousness, and efficacious mediatorial function on the other—not as inferences from any speculative metaphysical principles, but as conclusions to which the evangelical testimony regarding the life of Jesus leads.

The writer may be allowed to repeat the judgment he has elsewhere expressed regarding these views.

" The Kenotic theories are commendable as attempts to do justice to the historical personality of Jesus, while assuming the ecclesiastical dogma ; but are unsatisfactory in putting an undue strain on the

passages in the New Testament which are supposed to teach the doctrine, and in venturing on bold assertions about the constitution of deity, which go far beyond the legitimate compass of our intelligence in these high matters" (*The Ritschlian Theology*, p. 271, note).

The idea of a Logos depotentiating Himself with a view to Incarnation is not only a speculative curiosity, but has even a mythological aspect. A sense needs to be assigned to *person* in the Godhead, which the technical use of the word does not admit, and which seriously threatens our idea of the unity of the Godhead. Nor is it necessary to assume any such act of self-emptying by the Logos to get the *Kenosis* taught in the New Testament. If the Logos is conceived as communicating Himself progressively in the human personality of Jesus, so that the life of Jesus constitutes the essential activity of the Logos, the condescension or the humiliation of the Logos lies in this, that the needs and griefs and pains, the service and the sacrifice of Jesus are the very acts of the Logos personally united to humanity in Him; the cosmical activities of the Logos are continued; His historical existence is not exhausted in this one human experience; but this does not imply, as is assumed by Dr. Bruce, that there must be a double life in the Logos, His life as incarnate, and as maintained in the world; for this separation exists for our thought only; and, if the Incarnation be the very end of the world's being and growth, then the cosmical activity and the personal life in Jesus are in organic unity, one for the Logos-consciousness. Self-sacrifice as exhibited in the human experience of Jesus is the consummation of the cosmical and historical existence and activity of the Logos, and accordingly what we

call humiliation is not something alien to His very being, but, inasmuch as He is holy love, is its clearest expression and completest exercise. Even holding the Logos doctrine, the depotentiation must not be insisted on.

8. The traditional Christology Ritschl blames for beginning with " the Divine nature with all the attributes of God, especially omnipotence and omniscience, which are the principal concern in regard to the maker of the world," instead of the historical person, and for being, therefore, unable to unite a true manhood and Godhead in the living unity of the Person of Jesus. The writer's own judgment on this point is that the ecclesiastical dogma not only sacrifices the unity of Christ's Person, but going even a step further back, in over-emphasizing the distinctness of " person " in the Godhead ends in sacrificing its unity. About the Kenotic theory Ritschl declares that " it confesses openly that we cannot express the humanity and the Divinity in the same relation and in the same time regarding the Person of Christ; that is, both predicates mutually exclude each other," and that " it is nothing else than mythology which is taught under the name of the Kenosis of the Divine *Logos* " (*Justification and Reconciliation*, pp. 409–411).

In the previous section Ritschl's own position has been stated in so far as the method of approaching the problem is concerned. The moral estimate of the perfect fulfilment by Jesus of His vocation owing to the unique character of that vocation as founder of the Kingdom of God, leads on to the religious valuation of Jesus which is expressed in the predicate of Divinity. It is not legitimate criticism of Ritschl to suggest that Ritschl meant to deny in one sense what he affirmed in another, that he admitted along with the value-

judgment of Christ's Divinity the theoretical judgment that Jesus was not Divine. It seems to the writer that we must admit that Ritschl believed Jesus *really* to be what the value-judgment affirmed. The summary the writer has given elsewhere of Ritschl's doctrine may be added.

"To sum up Ritschl's teaching on the Divinity of Jesus as briefly as can be, be it noted that he maintains that the essence of God's love is fully and clearly revealed in Christ; that He in His teaching and life was independent of the world, owing nothing to it, and fearing nothing from it; that He was wholly successful in His work of reproducing in the members of His community His own consciousness of, and confidence in, God as Father; that, however, His relation to God was direct, whereas that of all others is mediated by Him; that His distinction from all others was in the original identity of His will with the purpose of God; that His life and work can be understood only as He is regarded as primarily, while His kingdom is regarded only as secondarily, the object of the eternal knowledge and volition; that, consequently, as He is historically revealed to us, so He eternally exists for God" (*The Ritschlian Theology*, p. 284).

He lays stress on the phenomenal, and neglects the noumenal aspects of reality. As Christ, so God is real for Him in spiritual activities, knowing, loving, willing. For him the mode of stating the Divinity in these terms makes it not less, but more real. While admitting that he does not intend to deny or doubt the real Divinity of Jesus, we must insist that his own phrases, "an original identity of will with God's purpose," and "an eternal object of God's knowing and will" compel us to seek an explanation of the phenomenal in the noumenal, of the ethical in the metaphysical. We

cannot stop our inquiry at the point at which he would arrest it.

9. In facing the problem of the Person of Christ for himself, the writer feels quite sure of two facts: (1) That we cannot rest in the Ritschlian position, that Jesus has for us the religious value of God without attempting to understand clearly His personal relation to God; (2) that the older metaphysics cannot afford adequate and satisfactory intellectual forms for a constructive doctrine; but that there is a newer metaphysics possible, sufficient for this task. The principles of the newer metaphysics must be such as these: (1) The perfect moral ideal (God) is the absolute metaphysical reality; (2) the metaphysical relations of the universe must be expressed not in terms of physics (nature) but in terms of ethics (personality); (3) the highest ethical term is personality, which is eternally realized in God, but only being progressively realized in an ethical process in man; (4) accordingly the metaphysical reality of the union of God and man in Christ is most adequately and satisfactorily expressed as a personal union realized progressively in an ethical process.

As the writer confesses God as Father, Son and Spirit in eternal reality as well as in historical revelation, he holds the doctrine of an *essential*, and not only an *economic* Trinity. As he confesses Christ as Son of God as really as He is Son of Man, it is a *metaphysical* as well as an *ethical* Divinity (if we are entitled to make such a distinction, since as has been stated above, the ethical ideal is absolute reality, but for convenience we may accept the common distinction), which he defends. It is to be hoped that the restatement which follows may at least offer the finger-posts on the road that will lead others to the goal.

10. There are three conceptions in modern thought,

which we must apply in formulating the doctrine of the Person of Christ. We must first of all consider the relation of God to the world, which is the scene of the Incarnation; that relation for the thinking of to-day is expressed in the category of *immanence;* we must next ask ourselves how we can describe the process of this Divine activity in and through the world, and at once the term *evolution* suggests itself as the answer; and lastly we must seek to get an adequate category for the highest stage of that evolution, in which we may assume there is disclosed to us the ultimate cause, the final purpose, and the essential nature of that process, and who can doubt that *personality* is the clue which we seek?

The idea of the Divine immanence was characteristic of the philosophy, and also of the poetry, of the earlier part of the nineteenth century. Kant, who with his new critical method was the pioneer of a fresh departure in philosophy in his religious thought, so far as he had any beyond his moral reflection, was still infected with the deism of the eighteenth century. In the idealist school of Germany, however, especially in Hegel, Idea or Spirit not only pervades Reality, but alone is Reality. We need not at present pause to discuss whether Hegel's philosophy admits a monotheistic interpretation, or allows only a pantheistic, whether it is not in the evolution of reason in the universe that God Himself comes to self-consciousness, whether his Trinity, God in Himself, God in His otherness from Himself, and God in His return to Himself is not identical with the cosmic movement, an economic and not essential Trinity. Be that as it may, there can be little doubt that to German idealism we owe the sense of God's presence and operation, constant, universal and immediate in the universe.

This conception found expression also in poetry; although Shelley was reported an atheist, yet for him nature was alive with a spirit of beauty and love; and Wordsworth was ever conscious of the presence that disturbed him with the joy of elevated thoughts.

In his scientific work Kant recognised a cosmic evolution, and in German idealism God and universe are linked in one process, an upward movement. There can be little doubt, however, that what has given popular currency to the idea of evolution is physical science, especially the Darwinian hypothesis of the Origin of Species in *the survival of the fittest in a struggle for existence by natural selection of chance variations*. Herbert Spencer has attempted a synthetic philosophy on the basis of this conception. Darwin's theory is being assailed even by biologists; Spencer's system is losing any influence it had. But it is certain that the conception of evolution is determinative of methods of study in all departments of inquiry.

As a reaction against the absolute idealism of Hegel and the materialistic monism of Spencer, in the interests of human morality, religion, etc., there is a movement which in varying degrees is bringing into prominence the conception of personality. Pragmatism, humanism, activism, all are modes of what might be called personal idealism or personalism. Psychology is becoming more and more a science, and while as a science it cannot at once develop a philosophy, it may and does afford the data of a philosophy, which its advocates hope will more successfully than previous philosophies solve the problems of life and thought.

11. Each of these categories as it bears on the doctrine of the Person of Christ claims closer consideration. The *Divine immanence* is a truth essential to religion; it is expressed in *animism*, the earliest philosophy and

the earliest religion ; the Psalmist knows a God from whose presence there is no escape ; the Christian Apostle can claim as a belief common to himself and his Greek audience, that " in God we live and move and have our being," and " that we also are His offspring." But the Divine immanence may be interpreted either consistently with, or antagonistically to, an " ethical monotheism," such as was reached by Hebrew prophets, and is the basis of Christian theology. If immanence is understood as *identity*, the universe and God are so absolutely one that man has no freedom, no responsibility, no sin, and no guilt, and God is expressed in the crimes and vices of human history as in the progress of mankind in truth, righteousness, grace ; then we have pantheism, and that is essentially opposed to Christian faith. The view of the Divine immanence which alone is reconcilable with the verities of Christian revelation and redemption must admit the distinction between the universe as created and God as creator, between man as endowed with freedom and responsibility, so that sin and guilt are possible for him, and God as the Eternal and Infinite Perfection ; it must admit that the universe does not fully express God, and that man through abuse of his freedom may even contradict and resist the Divine mind and the Divine will in the world. God transcends the universe metaphysically in His essential attributes, and ethically in the purpose which in the world is only partially fulfilled.

With these limitations, however, the conception of Divine immanence may be insisted on. Physical forces are an exercise of the Divine will ; physical laws are an expression of the Divine mind ; the soul of man in its profoundest meditations and its loftiest aspirations does come into immediate contact and intimate

communion with the Divine presence of truth, righteousness, grace. If evolution be the mode of the Divine creation, if the universe is not made, but in the making, if the process is continuous, then the Divine immanence must be insisted on. Not an initial impulse from the prime mover, and an occasional subsequent interference in the movement is conceivable, but only an unceasing activity of God in all, through all, and over all. The conception of the Divine immanence affects not only our view of the world but also our idea of God. If God is expressed and exercised in the process of the world which is subject to limitation, then creation is self-limitation of God. The infinite in creating, as it were, reduces Himself to the measure of the finite. Creation itself is *Kenosis*, self-emptying. Infinite power expresses and exercises itself in finite forces. Infinite wisdom is displayed and present in finite laws. Infinite truth communicates itself in the process of finite knowledge. Infinite righteousness realizes itself in the development of finite character. Infinite grace humbles itself in the uplifting of the finite soul to God. This *Kenosis* touching as it were the circumference of the Divine nature—the metaphysical attributes—passes ever nearer to the centre—the ethical and spiritual perfection of God. The universe is God's humiliation; the finite is the *Kenosis* of the infinite.

12. The writer is very distrustful of speculative constructions of the doctrine of the Trinity; but at the same time he holds that if there be a Trinity in the revelation, we may with due reverence and caution infer a Trinity in the reality of God. God's self-limitation in His self-expression and self-communication in the universe implies a principle of *Kenosis* in the nature of God Himself, a principle of dependent, limited, and

subordinate existence, as well as of sustaining, unlimited, and sovereign existence. Intellectually this principle is described in the *Divine Logos* or *Word*, ethically in the *Divine Son*. It may be frankly conceded that the *Logos* in Helleno-Judiac thought was not reached nor construed in this way. The finite creation and the Infinite Creator were placed at such a distance from one another that an intermediate being had to be conceived, a Mediator, neither fully Creator nor wholly creature. It was in deistic modes of thought that the *Logos* doctrine originated. But the use of the doctrine in the Fourth Gospel is not *deistic* The *Logos* is identified both with *God* and *flesh;* so that in Jesus there is confessed not a being intermediate between Creator and creature, but God Himself as man.

We shall not be guided by Christian faith then if the philosophic conception of the *Logos* is allowed to determine our theological construction. No, *Logos* expresses the conception of God as self-limitation for self-revelation and self-communication. The term *Son* it seems desirable to retain as complementary to *Logos*. It has been contended that we should confine the term Son to the Incarnate *Logos*. There can be no doubt that the term itself does suggest human relationship, the dependence, the affection, and the obedience which characterize the human relation when it is what it ought to be. But on the other hand, if there be ethical affinity between God and man, may we not assume that these actualities of human relationship have not merely their prophetic possibility, but their perfect reality in God. *Logos* does not express as *Son* does the ethical in God, manifested in the universe because existent in God Himself.

One other explanation needs to be given. The

writer has purposely avoided the use of the term "person," because it is almost impossible to use that term now without suggesting to most minds a meaning which contradicts the original sense of the term, for which it was chosen in the formulation of the doctrine. *Person* suggests to us individual; and so Christian monotheism in popular thinking has sunk to a tritheism; and that is certainly opposed to Christian faith. In using such a non-committal term as principle, it is not intended to suggest some impersonal law or force or idea. Strictly speaking that is an artificial abstraction. Reality is ultimately and must necessarily be personal. God is personal, mind that thinks truth, heart that feels love, will that purposes and executes righteousness; and this principle of kenosis is personal as God Himself, God self-limiting for self-revealing and self-communicating. In so far as we can distinguish God in His infinite and eternal essence from this kenosis in God we contrast Father and Son in the Godhead; but we must not oppose the Father and the Son as separate individuals; for that is not Christian monotheism, but pagan polytheism.

3. The kenosis of God in the universe is progressive; it is subject to the law of evolution: the eternal reality realizes His power, wisdom, truth, righteousness, grace ever more fully in the natural and historical process. If Christian theology seeks to rescue the divine presence and power in the world by insisting on every mistake or failure of scientific thought in its description of that process, it is certainly building on shifting sand, and not on enduring rock. We must recognize a process of evolution, and theistically interpret it as the mode of the Divine Creation and Conservation. When we look at that process closely

we do find that there is no such rigidly continuous evolution as is sometimes assumed. So eminent a man of science as Sir Oliver Lodge contends in his book on *Life and Matter* that life is not a physical force, but transcends and utilizes physical forces for its manifestation.

Again, Tyndall admitted that the transition from brain to consciousness was unthinkable ; and modern scientific psychology does not venture beyond affirming a *psycho-physical parallelism*, a correspondence of physical and mental phenomena, not a causal relation between them. Within human history there are personalities, so little explicable by their heredity and environment, and yet so largely productive of change in the thought and life of mankind that they can be fitly described as *creative*. God's action in the world is both habitual and original, a conservation of what is, a creation of what as yet is not. The divine immanence allows for new departures in nature and history.

These new departures are in an upward direction ; may we not even say that God progressively manifests and communicates Himself ; in physical force and natural law God is less clearly shown and less fully given than in the moral conscience and the religious consciousness of mankind. The teachers and leaders of men in truth, righteousness and grace are more fully inspired because they more clearly reveal God to their fellows. In the divine immanence in the higher life of mankind there appears even what may be described as a specialization. One race is not only a stage in advance of another ; but one race does not appear to fulfil exactly the same function as another. There is a law of election, but it is not for favour apart from, but for the service of, others. The genius of

the Hebrew people for religion was the divine election as the agent of a more intense inspiration and a more distinct revelation. That there were divine initiatives in the history of that nation is not a breach in, but in accordance with, the method of divine presence and action which can be universally observed. That Moses did for the Hebrew nation as God's prophet what was distinctly a new departure in its faith and customs need not, therefore, be denied. Each stage of the human development which displays the divine immanence is prepared for, but is not fully explicable by that which preceded it, for God has His creative acts as well as His conservative action in human history, especially when it is used as divine revelation. That Jesus Christ was sent in the fulness of the times, that is, that His coming into the world had been prepared for, not only in Israel, but even among the other peoples, which were to be the earliest recipients and channels for the spread of His Gospel, is a fact not to be denied, but to be emphasized by Christian faith. He did not come as a "bolt from the blue"; but not only was the body prepared for Him and the environment, but His moral character and religious consciousness alike received both form and content from the antecedent divine revelation in history and through prophecy.

To give but one instance, there seems to be very little doubt that meditation on the prophecy of the Servant of Jehovah, who saves as Sufferer, gave definite content to His sense of His own vocation. The Holy Scriptures of the Jewish people nourished His own inner life. The continuity in the divine immanence must be recognized. This does not exclude, however, that there is also change. What in God had not yet been manifested and communicated, what was not

immanent in the preceding process, but relatively to it transcendent, was at last given in Christ. The perfect character, the absolute consciousness, and the revealing and redeeming purpose of God in its fullest expression and highest exercise, at last through the creative act of God in the personality of Jesus, entered into human history under human conditions and limitations, not of actual humanity as it was then, but of ideal humanity as God thought and willed it to be. Jesus is inexplicable by the preceding process, by humanity as it was then known; He can be interpreted only as the creative act of God, in which this kenotic principle in God, Word or Son we may call Him, in His perfect reality entered as man into the world.

14. The highest stage in cosmic evolution is personality, consciousness, reason, conscience, purpose, affection: the mind that seeks to know truth, the heart that craves for happiness, the will that strives after righteousness. In personality the cosmos apprehends its meaning, appreciates its worth, applies itself to its aims. In personality the Creature completes its return to the Creator, for the created personality conceives and cannot but conceive as *personal* the ultimate cause, final purpose, and essential nature of all that is. The objection that this is unwarranted anthropomorphism, that man is shaping his Maker in his own image does not on closer reflection hold good at all; for man conceives and aspires to absolute ideal personality as well as perceives and experiences limited actual personality in himself. Beyond truth, holiness, blessedness, love, it is impossible to go in thought: above these it is impossible to soar in desire. To conceive God as suprapersonal is to refuse to think of God in the highest terms of thought possible.

Personality in man is dependent, conditioned, progressive; it needs the world for self-knowledge and self-development. These are the characteristics of imperfect personality in man; man in his ideal of personality has a conception of personality that as perfect has none of these marks. Infinite and absolute existence, when we define the terms as self-limited and self-conditioned, is and cannot but be personal.

In his higher life, especially his morality with its absolute authority, and his religion with its infinite desire, man recognizes his affinity, and realizes his community with God. Instead of God and man —Creator and Creature, Infinite and Finite—being conceptions so opposed that the Person of Christ must be conceived as composed of two distinct natures, man seeks to become what God is as personal, and so the human in Christ can be regarded as having fulfilment in the divine. The perfect moral character, the absolute religious consciousness, the consequent mediatorial function are the goal towards which the movement of mankind is tending, although it is far from reaching. It is the ideal humanity which is realized in the Divine sonship; for the actual humanity apart from its sin and all that its sin brings with it is the divine kenosis at a lower stage of its revelation and communication. As has already been shown, the highest stage was prepared for in the progress of divine revelation and its reception and response in human religion. Yet the Incarnation is a new stage, a fresh departure, a divine initiative, for the personality of Jesus is inexplicable by the antecedent preparatory human evolution. To the Incarnation or the personality of Jesus belong the same characistics of development as to all the previous stages of

natural and historical evolution. The receptivity of the human for, and its responsiveness to, the divine were progressive.

In childhood Jesus was one with God according to the measure of a child ; the growth in stature, wisdom, favour, which the Gospel so distinctly assigns to Him was the condition of ever fuller participation in the very life of God. The discipline of His struggle against temptation, His endurance of suffering, His sympathy with man, and His submission to God made the earthly vessel of manhood fitter for and fuller of the heavenly treasure of divine truth, holiness, blessedness, grace. The divine principle of Kenosis was expressed and exercised completely in His Cross : that in God, in His metaphysical capacity as in His ethical character, which is the source of created, finite existence was revealed and communicated in the self-sacrifice by which man is saved from sin.

God's humiliation in the universe as the immanent presence and power here reached its ultimate expression, and in the diffusion of the Spirit of God in the life of man consequent on the Resurrection of Jesus, not only the exaltation of the historical personality of Jesus began, but of the *Kenosis* principle in God, which in Him became incarnate, in Him was clearly revealed and fully communicated. The God in whom we live and move and have our being ever more clearly showed and more fully gave Himself until the very secret of His capacity and character as Creator, who is also Father because bestowing His own likeness on and seeking fellowship with His creatures, was disclosed—the mystery of the ages was revealed—God so infinite and absolute that finitude and dependence are not an impossibility to Him in His self-manifestation and self-communication, became man in Jesus Christ,

that through faith in His grace, the expression and exercise of His Father's love, men might become the sons of God, and He might be the firstborn among many brethren.

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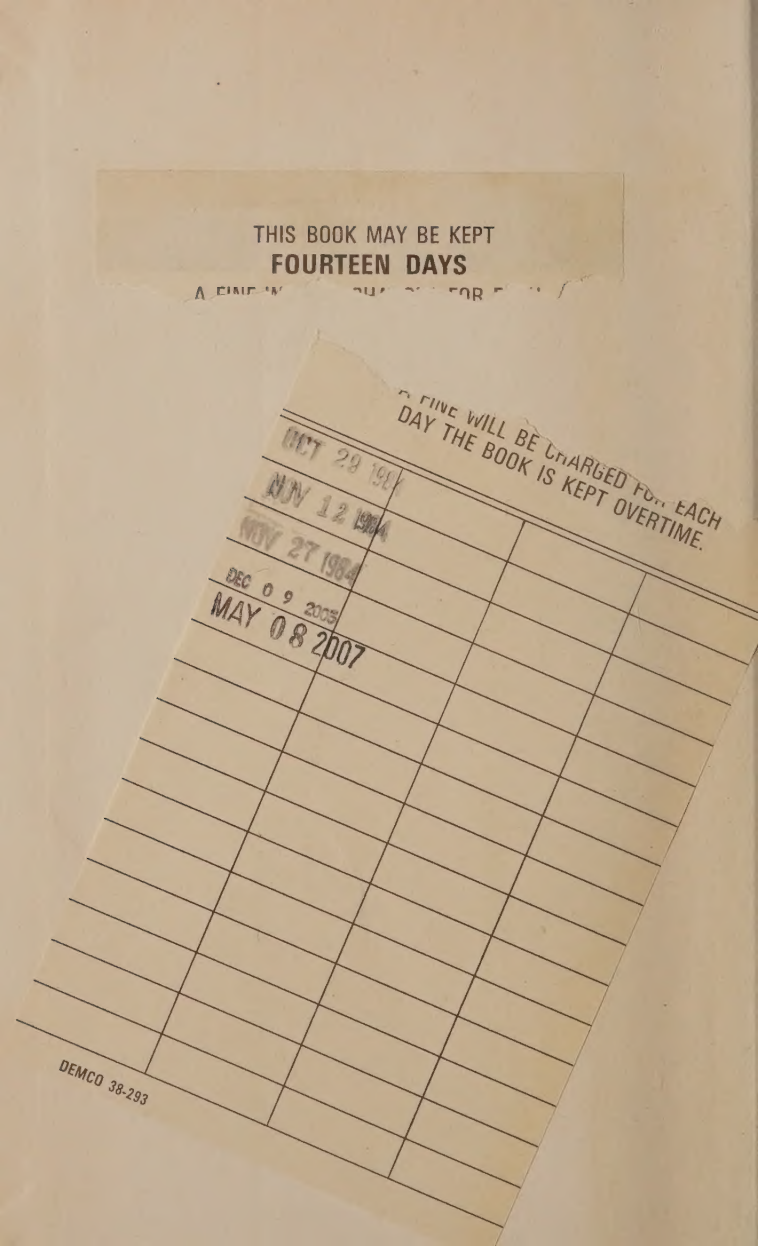

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